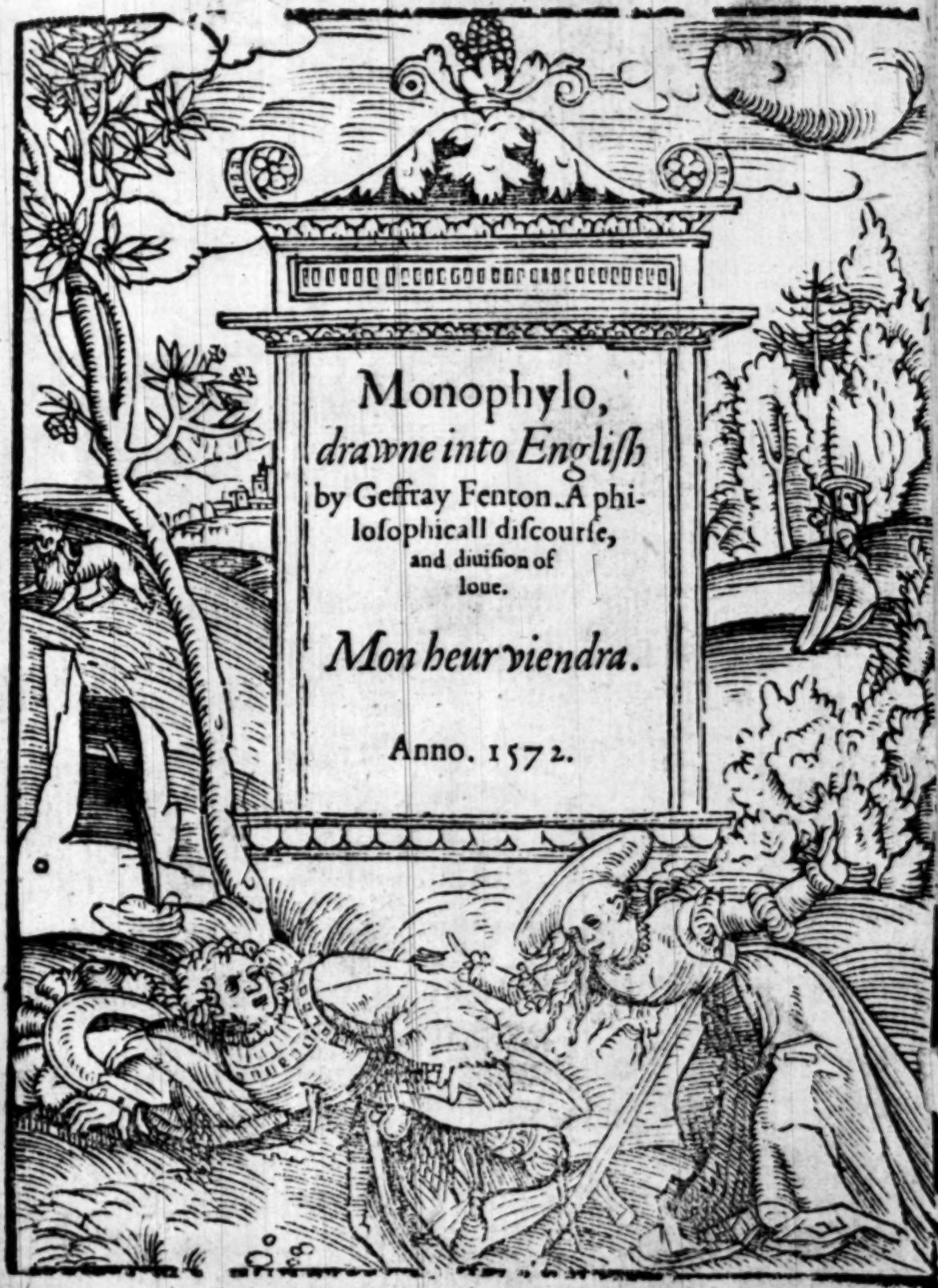


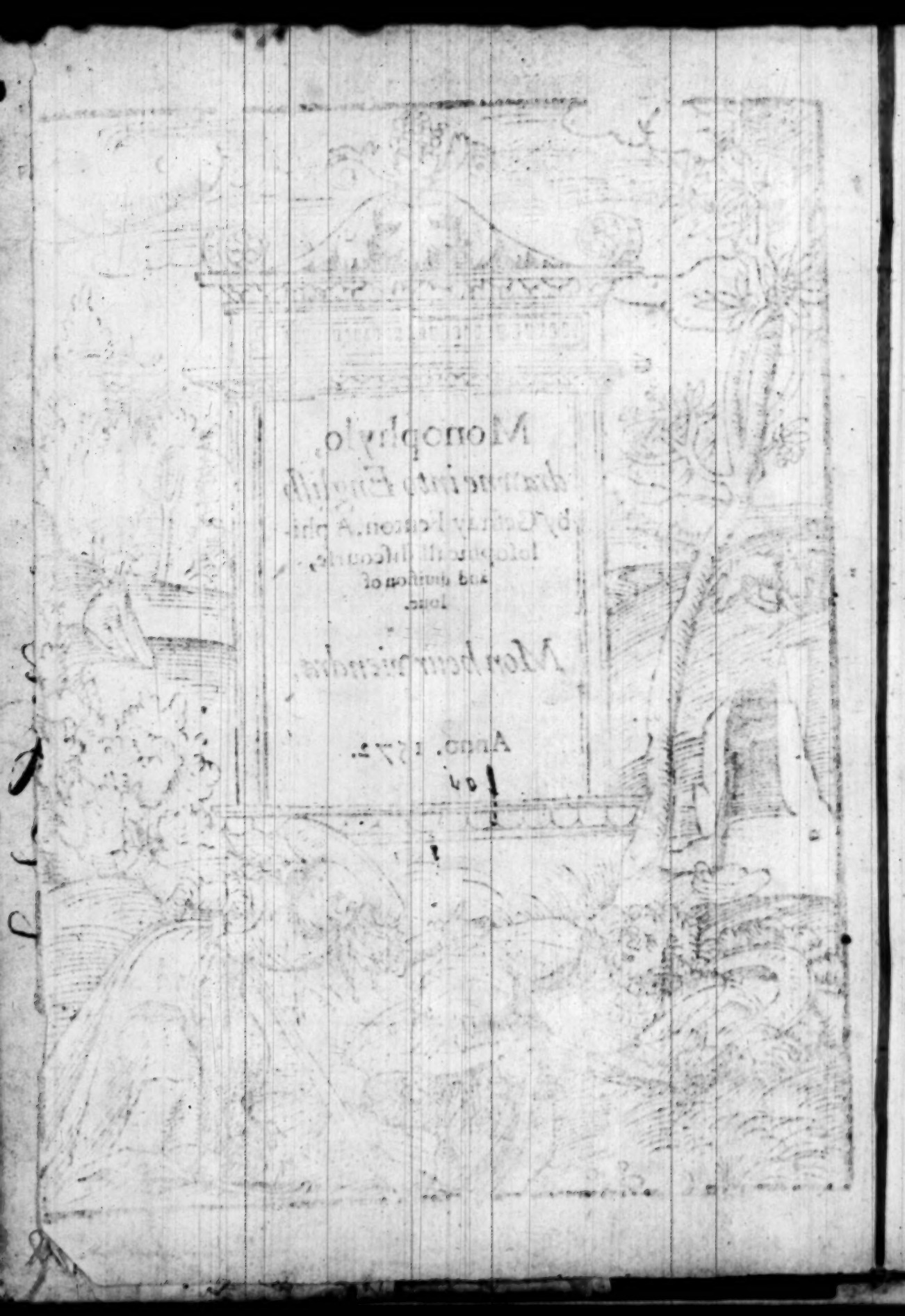
Monophylo,

drawne into Engliſh

by Geffray Fenton. A phiſoſophicall diſcourſe, and diuiſion of loue.

Mon heur viendra.

Anno. 1572.



TO THE RIGHT vertuous Lady, the Lady Hobby, Geffraie Fenton desireth encrease of honour, according to hir worthynesse.

SINCE MY LAST translation to your good Ladyshippe, I haue disposed some part of my leasure to reueale Monophylo, *whose argument albeit is not religious, and lesse exspectation of graue things, in so vnquyet a state of his, yet he brings foorth a Phylosophie no lesse morall and naturall, then necessarylie tending to assure our frayltie amydde many hidden miseries, wherwith we stande enuyroned by Gods necessary prouydence: wher-*

in by howe much he offereth helpe to our infirmitie, as both by aduise, whose reasons are inuincible, and priuate experience which toucheth vs in example: by so much hee merites authoritie (although with some) his precepts may seeme suspicious as touching the subiect, and my howers improperlye exercised, whose condition requireth (in common wisedome) to practise in matters of more benefite: For the first, the Philosophers generallie are to aunswere for mee, who in their preceptes eyther of glorie, of couetousnesse, to moue contempt of the worlde, or in anye other cause tending to instruct, reforme, or edifie, obserued in their doctrine, to decypher the secret nature of thinges, the bet-

ter

ter to prepare their Diſciples to the
highe knowledge of ſuch matters as
they delyuered to them but by ſpeech,
the ſame being the proper inſtrument
to perfection in ſcience, as Erbes and
Symples rightlye compownde, are
readye Medecynes to remooue the
iniurye and diſeaſe of the Patient:
And for my ſelfe I alleadge the cor-
rupte propertye of the tyme, whoſe
nature is intangled with ſuch confu-
ſion, that in fewe men is founde con-
formitie of opinion, and much leſſe
to yeelde affection or meritte to the
honeſt indeuours of others, on whom
(eyther by malice or ignoraunce)
the moſt ſort doe throwe manye nice
errours, according to their imper-
fect fancies: But as I doubt not, but

Monophylo

Monophylo *is able to bee hys owne Champion, as being armed with loyaltie (the verye vertue in loue.) So I stande not nowe to allure the popular fauour (whose iudgement wandereth in reuolution and chaunge) seing it is to your Ladiship, to whome I offer the censure of my traueyle, and in whome is no lesse discression to discerne, then deepe modestie to pardon or excuse: humblie beseeching you to receyue this seconde exercise not as a recompense worthie your last liberalitie, but as a simple testimonie to continue the reuerent duetie I owe you, vntill I bring foorth my great woorke, which I hope will more worthilie resemble your highe vertues, and wyth lesse mourmure drawe others to the knowledge*

knowledge of GOD, to whome I leaue the ſucceſſe, and your good Ladyſhippe to hys holye feare: At London, the ſixt of Aprill. 1572.

Your Ladiſhips readily to commaund,
Geffray Fenton.

The Epistle.

knowledge of GOD, to whome I leaue the successe, and your good Ladyshippe to hys holye feare: At London, the sixt of Aprill. 1572.

Your Ladiships readily to commaund,
Gestray Fenton.

The first Booke of *Monophylo.*

Ot long after the expedition of Germanie, when the king, to the indifferent shame and confusion of hys enimies, rayled the siege of Metz: certain Gentlemen of no lesse conformity in nature and consanguinitie, than resembling one another in societie and neighbourhode (seeing the warres dissolved, and the daunger for that yeare eyther preuented or prouided for,) drewe into a sette companie to returne to theyr houses, with expectation of newe occasions to be eftsones employed. And after they had (some little tyme) dispensed with the honest and chaste entertainments of their wyues, disposing (withall) their household & familiar affayres, they determined by mutuall méetings, to restore their late wearie time in warre with euery honest pleasure, which either the present season coulde styre vp, or most conueniently agréed with their state and condition: wherein, foreseeing the tearme of their delytes to be but short, as most assured that the warres would reuiue, they erected by common consent a lawe to visite one another mutually and generally, vnder this speciall couenaunt, that as the husbandes should not go vnaccompanyed of theyr wyues, to the ende there shoulde be a common communion of delyte and benefite in that fellowship, so, bicause there were many yong gentlemen hap-

pely vnfurnished of wyues the lawe gaue straite charge to euery maryed man and mayster of famuly, as to whose lot should happen to receyue and feast the reast, to prouide such most honest and best spoken gentle women as the place and tyme could any wayes affoorde, so should there be an equall sort of companie, euery one contented, and their progresse runne forth in exercise of all honestie and honour, hoping by such meanes to recouer the arrerages of that pleasaunt season, which fortune had kept from them since the beginning of the warres. This was their beginning and entrie into their common wealth of delytes: but, as they were not all of one conformitie, eyther by an inequalitie of yeares or maners, so euery one made choyse of his pleasure according to his complexion and nature: the elder sort for the most part, reasoning in contemplations most conuenient to their age, and the yong men contending in the vse and actiuitie of armes, togither with all other exercises best consenting to their humors.

Three chiefe men in this dialogue.

Amongst the rest, there were in this companie three yong Gentlemen of choyce, not onely well proued in matters of warre, but also of deepe iudgement in learning and sciences, wherein the most part of theyr yong yeares had bene trayned. These three (of peculiar estimation aboue the reast) not to seeme exempted from the thing which most resembled their condition and age, protested most of all to make an estate and profession of loue, the same notwithstanding, as the opinions of men be diuers, so euery one in his owne behalfe according to his peculiar affection: the one of them was so extreemely passioned with loue, as all his thoughts and deuotions tended directly to his Mystresse, vpon whom he committed idolatrie, as making hir the onely Idoll of his secrete contemplations: him (in a speciall respect) will I passe vnder a couert name of Monophylo: an other, not so deepely distressed as he, preferring a ciuill and curteous behauiour to the Ladies, seemed rather to holde an estate of a

Courtyer,

Courtyer, then to profeſſe ſinguler loue: he ſhall be diſguiſed for this time vnder the name of Glaphyro: but the laſt and youngeſt of them all delighting in a liberty of affection, without any peculiar choyſe or regard, I will name for one occaſion Phylopolo: And theſe three, as they were diuers in iudgements, ſo their outwarde effectes reuealed a difference in their inwarde thoughtes and conceytes of minde: Glaphyro better ſtayed than the reſt, enterneyd the Ladies with honeſt diſcourſe and exerciſe, hauing as many good partes in him as any Gentleman of the troupe: Phylopolo of the contrarie diſpoſed to mirth with varietie of delight and ſolace, tryfled with them with ſuche a liuelye libertie of ſpeache and affection, that it coulde hardylye be iudged whether of the two were beſt accepted of the Ladyes, either Glaphyro in his honeſtye, or Phylopolo with his ſkoffes and pleaſaunt toyes, ſuch was the order of both the one and other accompanyed with an equall grace and argument of delight. But Monophylo ſeemed dyed in another complexion, as ſo ſetled in ſorow and ſolitarie regardes, that by the onely beaute and deade cariage of his eye, might be diſcerned the ſecret paſſion and diſpoſition of his hart: the ſame being a ſinguler pleaſure to me, and matter of conſolation to my preſent caſe, as to ſée him bleeding in ỹ ſame wound, which I iudged afore to bée onelye peculyar in my ſelfe, albeit as then it coulde not be eaſilye diſcerned by me: For happning into that place by meane of a gentleman, my very friende, to gouerne hir who long before had made a ſtealth and poſſeſſion of my heart, I had not (with Monophylo) cauſe of malancholy conceit, as hauing afore mine eies the onely miſtreſſe of my felycities, who by happie aduenture, being one of that companie, made me not onely forget all my paſſions of hir abſence, but alſo euen my ſelfe to whom it ſeemed, hir ſweete deliuerye of ſpeache conſenting with a gracious mouing and diſpoſition of hir eyes, had power to pearce euen millions of heartes, yea the deytie it ſelfe,

if by incorporation they had vouchsafed to haue bestowed their eyes vpon my earthly Goddesse: this or such like infirmitie did trauell the languishing minde of poore Monophylo, and so wrapte him in perplexities, that euen the groues and medowes wherein he was withdrawne to recorde his desolate state, seemed to impart with his sorowe, and yelde pittie to his cryes and scorching sighes: and as loue carieth alwayes an vnquiet condition, hating (with the nature of an Ague) all thinges that stande not in conformitie with his appetite, so the more he saw vs encrease in delight and pleasure, the more did he resolue into sorowe, as dispayring (I know not by what destenie) of that whereupon depended the substance and full of his felycitie: wherin certainly as it is one chiefe office in our christian duty to vse compassion to thafflicted, and such most of all incident to this bonde, who needing comfort, haue bene releeued accordingly, so for my part notwithstanding I seemed translated and rapt aboue the thirde heauen ioying in the benefite of the present season and place, yet I could not but yelde tributo to his sorowes wyth such effect of transitorie confusion in my selfe, as if I pleasured greatly in the bewe and proofe of my present felicitie, my pittie likwise was nothyng inferiour on the behalfe of his tragicall condition, so that by how much I trauelled in consideration of his case, euen by so much I felt my self drawne to an increase of compassion wishing it were lawfull for me to share and communicate mutually with him, as eyther to decke his garlande with some of my flowers, and sprinckle him with the deawe of my delight and contentment, or else to lay my shoulders vnder his burden, and so though I restore him not altogither, yet his distresse may be qualified, and he rest satisfied of my honest meaning.

But now all the campanye abyding at the house of a Gentleman, one chiefe director of this felowship, amongst other discourses there moued (during the first dinner) according

cording to the custome of our exercises, certaine speaches fashioned to rayse and exalte the inuincible vertue of the King, togither with the deliuerie of all Iermany, without stroke of swoorde, for the onely feare of him to whome the whole worlde is promised: The Auncients following their estate of yeares and discretion entertayned graue discourses sometimes in matters of a common welth, sometimes touching the course and condicion of our life, but aboue all, they decyphered the nature of this earthly fragilitie, wherin when we accompt vs most neare the resolute successe of our businesse, it is then we are founde oftentimes by a deuine misterie, no lesse farre from it, than afore we held vs sure of the ende. With these voluntarie speaches was also drawne into argument this Question, howe it happeneth and that by many examples of prowe, that a Capitaine, who in the first race of his lyfe carying (as it were) fortune vpon his shoulders, and happelie preuayling in many attemptes of equall perill and pollecie, shoulde, in riper age which with long vse ought to (assure a more full and perfit experience) be in one instant, as though Fortune were wearie to fauour him any longer, ouerthrowne euen by a young man, to whose course and consent of nature, should be also a lesse lykelyhode of prowe and experience in suche assayres: here was Alexander esteemed most happie aboue all his felicities, for that in the glory and flower of his yeres he gaue ende by one selfe meane, to his lyfe and vertues togither and had not as then felt the smarting whippes of fortune, who no doubt at length had philed him vpō hir bedrole and prepared asmuch for him as for others of his faculte and place. This argument ranne thorowe the whole companie and founde authoritie by many and sundrie reasons, as some transferring the guilt of such defaultes not to fortune, but to our selues, who feeling vs raysed and puffed vp with all felicitye, doe oftentimes so far forget our selues as being blinded with so many happie chaunces, we be-

come (as it were) out of breath in our selues, without foreseeing how the wit and pollecie of other men lyeth alwaies in waite to aspire to that degrée, wherevnto, with the forwardenesse of our youth and carefull diligence, we labored in pretence to come, which reason as some of them iustyfied by manye examples, as in the persomne and successe of Hannyball, when he gaue himselfe ouer to the delightes of Capua: so other passing further, layd the whole occasion and cause to nature, who in all thinges of this worlde doth encrease according to our proportion by little and little euen vntill the degrée of extremitie, and then beginnes to decline and yelde to infirmities, so as it seemes, that successiuelye we all play arsiuersie. A thing to be veryfied not only in singuler men, but also by most huge monarchies, wherein is founde the age of infancie, virilytie or manhode, and so olde age which leades them to theyr ruyne and fall: so that seeing nature is their guide, it is not to be noted straunge, if men, whose busines in their season haue happily succéeded, drawing to extréme age, though they grow strong and mightie in councell, yet become weake in the fauours and benefites of fortune. This was the maner and matter of discourse of these Gentlemen, who séemed couertly to prognosticate somwhat of the présent tyme, albeit with such modesty, that without precise diligence and héede, the intent of their reasons coulde not be easilye discerned: wherein albeit they were not vnderstande of euery one, yet were they harde with singuler and setled cares, with this libertie, that euery one gaue his iudgement a part as best agréed with his peculiar fancie. But as they thus continued in varietie of matter, falling eftsoones into fresh occasions to entertaine their arguments all that after dinner, Phylopolo, (after the table vncouered) weighing (as it séemed) in an ordinarie delyte such Philosophie, disposed himselfe to talke with a Gentlewoman sitting nert him, to whome he made this rouing question: Why Madame, doe not we resemble

these

these good and auncient Capitaynes, who after a long proofe and practise in the affayres of their common wealthes, forsaking their estates and rule in cities, doe chose the fielden lyke as there to entertaine the residue of their tyme to relieue and repose their olde bodyes and wearie mindes: For so (as I haue learned) did in olde tyme Cyncynatus, Curius, and at length that great Emperor Dyocletian, to whom if the citie seemed a kinde of prison, what belongs to vs to doe, that in the middest of these fieldes (a place of pleasaunt and quiet solace) are yet stung with the prickes and miseryes of this worlde, as hauing passed and learned more in this little season of dinner while, then all those great personages, during their most highe and waightie affayres: To whome the Gentlewoman somewhat smyling (as one no lesse modest in behauiour and maners, than of deepe insight in all other vertues vnknowne to the ordinarie sort of women) made this aunswere. I knowe not (sir) the compasse and facultie of your iudgement, and much lesse what opinion you haue of their speache, but sure for my part I haue heard them not without a singuler delite and pleasure: only I doubt not but such discourses seeme improper ynoughe to your age, which (in my iudgement) delightes more naturally otherwayes, as in exercises of actiuitie & value of the bodie, then to tye your eares to these controuersies: whereupon he desired hir that without offending their discourses, they might make their walke to some pleasaunt medowe, there to chose their pastimes, no lesse cõuenient to their humors, than to here the contencions of these old Gentlemen, neither concerning their facultie, nor consenting with their fancie: What seigneur Phylopolo, aunswered Charyclea (for so shall be hir name at this tyme) are you yet to knowe of my purpose to erect one day a schole of Philosophie, wherewith both the one and other laughed, when Glaphyro, whose place was ouer agaynst hir, and iealous belyke of their common pleasure, till he was priuie to the occasion,

occasion, enforced also the appoyntment as telling hir, that it belonged to hir both in reason and honour, not to denie the request of the Gentleman, specially concerning an equall contentment to them both: and for my part (sayth he) if eyther I were worthie for companie, or mete in other regard, I would it might not offend you to name me a thirde, not to holde equall place and societie with you, but onely to record, or at least lysten to such good matters as I ymagine will passe amongest you afore you depart. I see well (aunswered Charyclea, who perhaps was no lesse wearie than they of the exercise at dinner) that it were better to make a simple consent at the first, than vsing the pollycie of long excuses, to be constrayned in the ende to condiscende to your willes: and therefore both the one and other of you shall be obeyed, not as in your request, seigneur Glaphyro, to play the Register as you require, but rather to stand me in steed of defence agaynst seigneur Phylopolo, if he offer to play his part according to his common custome: wherewith, after many protestations avowed by Phylopolo, to attempt nothing contrary to hir lyking, the Ladie rose, and also the two Gentlemen, who (after an honourable reuerence to the companie) ledde hir by eyther arme into a little groue, where at the first, they encountered the poore Monophylo, languishing in heavie and doubtfull thoughtes, to whome as Glaphyro yelded compassion in respect of the martiredome he endured, so Phylypolo made a skoffe at his passion, as esteeming loue no other thing than a substaunce of follye: Notwithstanding, by the aduise of Charyclea, (who foresaw the wrong they should do him to trouble or breake his contemplacions) they agreede to visit him.

The place where he had shrowded hymselfe contayned such excellent art and industrie, togither with such familyar respect to the disposition of that companie, that it seemed nature hir selfe prepared it of purpose to assist ỹ recreations of so honest personages: For there might you see a gallery

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of conuenyent length, so well bawted and paued aboue by naturall sleight, and assistaunce of little twigges and sprayes that neyther the heate of the sunne, nor vehemencie of any winde coulde molest it: And the greene arboure or galle vnderneath kept in semelie proportion, & sorted with an infinite delicate and small flowers, gaue also suche delight to the eye, that euen the chirping birdes vsing their solace vpon the tender sprayes, gaue sufficient declaration in what reuerence and value they holde that shaded temple which (notwithstanding) seemed far more beautified by the sacrifice of honor which Monophylo offred in consecrating there his most secret and deuoute thoughtes, than by all the helpes which nature or art had brought: And so finding this a conuenient palace for their deuises, Chariclea vndertaking the speech of all hir company, framed hir behauiour to the poore passioned Monophylo and sayde vnto him: Albeit (sir) in the argument, and outwarde veiwe of your distresse, I finde no lesse cause of compassion than my selfe redily inclined therevnto, yet I can not but prepare complaint against you, as seeing you wholie resolued into a state of sorrow, and that in these fieldes of solace, who (in respect of their delightfull veiwe) ought not onelye to drawe you to a disposition of ioye and pleasure, but also to consent with this honorable company in the exercise of their most honest disportes: wherein by how much you see vs delight in this paradise of ioye & mutuall comfort, by so much we finde you to settle and giue place to your sorrowes, the same making vs suspect, that eyther you greeue in our common pleasure, or else languishe in some peculyar and secret heauinesse of minde, which if it pleased you to communicate, I beleeue there is not one of vs whose shoulders should not be offred to ease your burthen, wherein I presume to vndertake and protest for these two gentlemen: But if that which I iudge worthie of pittie in you, is but a pollecie of nature, your selfe may as spedily cure the cause

as you ſéeme cunning to diſſemble the ſmart, wherevnto I leaue you, with this laſt aduiſe, that the readieſt meane to relæue a græfe, is to will to be eaſed: Madam ſayth Monophylo, it is an aſſured libertie to a frée minde to giue aduiſe, but very harde for a man in miſerie to admit anye councell, and let death be a due iuſtice to hym, who vnder pollecye will deſſemble torment, albeit ſome cuſtles carry this reuerent nature rather to be concealed with griefe, then reuealed in hope of remedye, and it is a common wiſdome to be as willing to be eaſed, as loth to ſuffer ſmart, wherein for my part (good Madam) I yelde you manye humble thankes, & no leſſe to the Gentlemen, aſſuring you ỳ if there were vertue in you to giue order to my ſorowes by how much leſſe I haue deſerued it, euen ſo much larger ſhoulde my bonde ſtretch to labour to be thankefull: And yet I praye you haue this opinion of my care and trauell of minde, not to diſtende by chaunce, but by a naturall folie by which I am guiltie of mine owne euill: Theſe bée but ſpæches at pleaſure (ſayth Phylopolo) neyther can you make me beléeue that heretofore I haue not ſéene you better diſpoſed, and therefore am iealowſe that you haue ſome eyle vnder the rocke, which bicauſe you will not diſcouer, bréedes you this confuſion and dyuiſion of minde: And be it you confeſſe it, as the better to defende your condition, giuing it ſuch vertue or qualitie as by concealing it, your græfe woulde continue in one conſtaunt eſtate and as it is, where in diſcouering it, woulde (with the canker) ſpred further, not vnlike the nature of a grécne woounde, or a diſeaſe to whome the ayre is forbidden: yet (vnder correction) the reſemblaunce agréeth not: for albeit the diſeaſes of the body require the abode and felowſhip of the houſe, the ſickneſſes concerning the ſpirite (according to the opinion of the Phiſitions of the ſoule) who be the Philoſophers, deſire of the contrarie, ſkope and ayre, as moſt proper for their recouerie: So that in greateſt paſſi-

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ons of loue (from whome in my fancie discendes the originall of your present greefe) albeit they haue commonly desired three thinges, to bee solytarie, secret, and carefull, yet the better to direct these passions, they haue not forbidden the societie of an other them selfe, into whose bosome they may assuredly distill the secret passions of their mindes, as by that meane the rather to giue succours to a thousande small disquiets and indispositions falling howerly into our fancies, eyther by a false suspicion, or faint feare, which some call ielowsie, without the which loue can no more bee, than a body without a soule: here Monophylo, seeing an entrie into the fielde wherin he most delighted to walk (as to speake of loue the onely mouer of his disquiet) began to enter into a freshe stomake, and as one cunningly clawed, wher it pleasātly ytched, prepared himselfe to play his part, when by good aduenture, and to entertaine for an houre my inconstant thoughtes, I was also withdrawne thyther without any suspicion at all of their purpose, albeit seeing their manner, arguing their further intent, I shrouded my selfe subtillie in a tuffe of young trees the better to impart with their discourse, vsing rather silence than offer of speache, the better to vnderstand their yssue which fell out in sort, as you may reade in the sequell of this Dialoge: For Monophylo considering the importunitye of their requestes, and vnder what conditions they require him to discouer the cause and state of his sorowe, breake of at last his wearie silence, and began to vnfolde in what value & estimation he held loue, & also that to him only belonged to speake of him & his lawes: But to describe him indede in his true degre, I think there was neuer any so deeply pinched with the miseries of loue, nor more honored him in his common behauiour than this Monophylo, in whom was setled suche a resolute iealousie, that onely he (in his fancie) was worthie to speake of loue, whose heart langueshed and laboured in the present motion, or at least had

sometyme in his lyfe made experience of his slinges, and not that vnpolished rowte of olde Philosophers, or other of leade heauie and grosse iudgementes, who tasting onely the outwarde rynde, had neuer the faculte to discerne the true sense and vertue of loue: saying, to such people it was alwayes forbidden to speake of loue, according as we reade of the priestes in olde tyme, who bicause they wolde not haue the mysteryes of theyr sacrosauntes prophane, would not suffer straungers to handle or vse them: by whose example, Monophylo, as a true and simple minister in loue, stryuing still to sounde and make further way to the speach of Phylopolo, sayd vnto him: such philosophers (sir) haue iudged, as blinde men descerne of colours, euen so they are to be pardoned, as men at vnwares speaking impertinently. For as they professed no inclynation to loue, so, standing inexperienced in such fittes as you note in me, they must nedes be also ignorant eyther howe to gouerne him or guyde themselues. I know not, sayth Phylopolo, in what sort you direct your opinion, but in my fancie and common reason, it is farre more easie to such as bestowe their tyme and studie in contemplation, to iudge in these affayres, then to any who haue no further skoape than within this Dedalus, where they labour in suche varietie and confusion of mynde, that they are not onely ignorant in matters necessarie for their knowledge, but also we see them deuested of all sense, braine, and spirite, yea sometymes they lose euen the remembraunce of themselues. You knowe, that to get the name of a good Phisition, is not requisite to lye long sicke, and to merite the prayse of an excellent Lawyer, is not mete to haue manye sutes in his proper and private name: But of the contrary, in respect of the motions and troubles trauelling diuersly the minds of men, it stands against the common order of phisick, that the Phisition cure himselfe, or minister by his owne counsayle onely; and to the Aduocate it is defended to pleade in his owne cause, as

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in regarde of a certaine imperfection of spirite vnknowne to him: and lastly experience and nature agree, that our iudgementes are more sounde and vpright in cases of straungers, than in our owne causes. This comparison (sayth Monophylo) albeit at the first showe appeares not impertinent, yet, touching the case which is offered, I pray you let me aske you, seigneur Phylopolo, whether it were not superfluous to giue counsaile in loue to such, who being exempted from his lawes, seeme also voyde of neede to be eyther warned or instructed: wherein, if in such respect, such Philosophie is no lesse improper, than improfitable, would it not become a greater scorne and mockery to any, who neuer proouing the rules and vse of Geometrie, would yet vndertake to giue precepts of thatart afore Ptolomeus: Likewise, who in the profession of an Orator or eloquence, would offer to instruct Cicero, or who liuing alwayes without vse & iudgement in armes, and no lesse in exercysed in the guide and charge of an armie, would direct Hannibal in matters of warre, shoulde not he be valued with Phormio, that is rude and grosse, as Phormio was iudged by Hannibal, when he presumed to leade that worthie Capitaine in the Arte wherein stoode his greatest skill and profession. If these be notes of vanitie in these insolent men, what lesse imputation of folly can you lay to your worthie schoolemaysters, whome you will haue to instruct such, as being alreadie forwarde and aduaunced in loue are able to learne more in a moment of themselues, than by the bookes or perswasions of all those smatterers of Philosophie, altogither without experience that way. And, in the truth of your owne fancie and conscience, I aske you seigneur Phylopolo, to which of these two woulde you giue more fayth, eyther to an Amadis of gawle figured by our Romaynes for a patterne of true and loyal loue, or to Xenocrates, who hauing not so much as a nose to smell the true sent of loue, may rightly be compared to a stone, for that vsing compa-

nie one night with a Gentlewoman singularly fayre, was not of power so much as to touch hir, notwithstanding hir delicate and intysing allurements. And yet you will erect such one to prescribe vs preceptes of gouernment in thys Art: wherein offering to passe further, Charyclea intercepted him, as not willinge to giue hym further libertye of speach till he had satisfied hir in one poynt. And seeing (sayth shee) our mutuall talke of one to another, seekes in this sort to succeede to matter of argument, I will leaue the motion and pursute of your disputations, grounded (as it seemes) to sift the cause of your propleritie, and referre to your good and wise discretions the resolution of that, wherewith you seeme to torment your selues in vaine, in which seigneur Monophylo, it may be, I will make my selfe one of your side, but not in ỳ processe which I promise to trie with you vnlesse you chaunge opinion. And therfore, the cause being no lesse graue in it selfe, than requiring precise cõsideration, let vs take breath a litle in this arbor, afore I prefer ỳ point wherein I meane to accuse you in the hearing and witnesse of these two Gentlemen, who are to stande as Iudges, if with wronge, I beare part agaynst you: and so entring the Arbor, they made themselues seates of sweete hearbes and flowers, wherein being set euery one at his ease, according to the fauour and consent of the place: Madame Charyclea, with a countenaunce of pleasaunt anger, roared at Monophylo, in this sort: it is you seigneur Monophylo, vpon whome I am to giue the charge, if (as they saye) you supplie not the pageant with an other part, because your last speache (as I thinke) tendes to a false blame of the good Philosopher Xenocrates, as not to incline readily to the will of a woman, notwithstanding she was fauoured with euery perfection in beautie: woulde you maintaine, that a man possessing suche happie place, merits sinisterly, if he depart eyther without doing sacrifice to his pleasure, or adding execution to the aduauntage of his tyme and

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place: what doe you knowe whether this Xenocrates had his heart consecrated to another Ladie, and being so, would you (as you seeme) make it a straunge and rare vertue, or wonder at his chaste gouernement, as to obserue loyaltie where he had alreadie pawnde his fayth, or that he with honestie vsed abstinence, where he coulde not vse appetyte without offence: yea this triall passing naturall perill without staine, approues his vertue in respect of temperaunce duly requisite in a man, and assures his affection to his former maistresse, to whome he gaue neyther cause of iealous feare, nor doubt of actuall wrong: which shee pronounced with such modestie and behauiour of delight, that the whole little troupe fell into a soft murmure or secrete whispering, as of the dealings of that mortified Louer, whose austeritie was not vnknowne to any of that felowship, notwithstanding Phylopolo, to satisfie hir demaunde, preuented Monophylo, and aunswered hir: be it Madame (sayth he) that Monophylo take it so, and that your sayings caried truth, would you thinke notwithstanding that opinion to be erronious: touching my selfe, I would iudge him of slender wit and lesse discretion (what profession of loue soeuer he published in any singular place) who standing in possession of the tyme and opportunitie, would let slip the occasion, as being without the power or pollecie of man eftsoones to be recouered. Libertie of speach (sayth the Ladie) discouereth truly the inconstancie of thoughtes, and wordes pronounced for pleasure, dissemble commonly the meaning of the minde, euen lyke a light feather tossed with a voluntarie wind, which rightly is verified in you, in the matter of your opinion, which I doubt not, differs ynough from the consent and iudgement of your thoughtes. But what say you seigneur Monophylo, what sayth can you aforde to his sayings? Oh Madame (sayth he) God defend that my mouth should deliuer such speach: yea, if I were guiltie but in thought, I woulde reforce the fault with criminall penance, and laying

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my selfe vpon the sentence of all Ladyes, I would endure mortall punishment as a myldc iustice. Neyther ment I to reprehende Xenocrates for such dealing, if his deuotion were vowed to another saint, seeing that as his vertue acquites him from blame, so his constancie merites aboue the best, as hauing made a singuler bequest of his heart, he continued no lesse firme and stable, than a harde rocke bestowed in the middest of deuouring waues: And touching the phrase of seignieur phylopolo, besides that I wype my handes of such iudgement, yet (in the testimonie of an vndefiled conscience) I protest here to abhorre his opinion, notwithstanding it be grounded vppon good and auncient lawes, drawne out of the Registers of Venus Temple at Rome, whose tenor bare expresse permission to execute our actuall will on all as occasion offered: hauing also for my selfe the authoritie of custome setled by long distent of time into the mindes of men, to the which it were lawfull for me to haue recourse if the lawe shoulde fayle me. But I feare greatly, sayth Chariclea, that lawe neuer founde place in the Chapter house, albeit it were enrolled in the temple of Venus, nor published thorow the whole temple, but onely to such as stode on the ridge and battlements of the Churche and not to others, who chose their residence within the heart, and they eyther may pretende the law not to be generall, or at least alledge ignorance to vnderstand it: And touching your recourse to custome (as you threaten) you are not now to know that such corruption of maners, gotten by an vsurped vse, doe not merite the name of custome: for so (to shadow and couer our faultes by nature and worldly infection) might we holde by the same reason, that the vices wherevnto we are inclyned since the sinne of our first father, haue wonne the name of custume lawfull and valable: which speache so shaked phylopolo, that fore bearing to offer any further question, they founde matter ynough to treate vppon. And therefore renuing the charge

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vpon Charyclea agaynſt loyaltie, I feare Madame (layth he) that if you and I ſhoulde enter this combate, the iſſue woulde ſtande ſo harde betweene vs, as the doubt woulde followe who ſhoulde glorie in the victorye, ſeeing indifferent errors woulde riſe on both ſides: And I thinke ſingularitie is no leſſe diſpleaſing to God, than if a manne made diuiſion of his hart to many women, ſeeing amongſt the reaſt, it bringeth this lothſome inconuenience, that the loue of men to women beeing extreame, and a rage aboue all other paſſions, makes vs oftentimes forſake the loue of God, and ymagin our God to reſt in them, as if we ſhoulde doe worſhip to Idols, whoſe nature is vnder vaine reſemblances, to corrupt the deuocion of men: a thing ſo common in example, that to a ſenſible iudgement, a ſlender reherſall may ſuffice: onely I pray you remember many millions af greate eſtates, whoſe lyfe (ſo long as they were gouerned with numbers of Concubines) neuer fell into actuall ſtaine or populer obloquie, but when they layde themſelues vpon the rule of one onely, they became ſo raviſhed in fancie and affection, that by the teſtimonie of the hyſtories, their confuſion prooued not onelye hurtfull to themſelues, but hatefull to their common wealth and people: as what buſineſſe (in common experience) ſucceedes moſt commonly more vnhappily, then where the affection is parſhiall, and the partie led in a ſinguler counſell, which may be corrupted eyther in aduiſe or action. We ſee alſo by naturall reaſon, that a thing diſperſed and diſſipated, is neuer ſo ſharpe and cruell, as that which is vndeuided: And therefore Madam I thinke it not inconuenient to the humour and appetite of man, and far better for the ſuerty of his delight, to make a generall eſtimation of all Ladies, then vnder a ſhadowe of loyaltie, drawing after one imperfect ſcent, to moue his owne ſkorne to all the worlde. Here Monophylo to whome as the cauſe of loyaltie was more deere than to the Lady, ſo he chalenged afore hir the

reuenge of this blasphemie in this sort: marke good Ladye I beseech you, with what rethorike this Gentleman seekes to cloake a huge vice vnder a high couer, which is God: Why did he not inferre by the same meane, that mariage is not good according to the present obseruation and testimonie of the holy lawes, but rather (after Mahomets order) to giue a libertie of many wiues at one time, to thende that sparing to set our heart vpon one, we put not also in hazarde to forget our loue to God: Bée your owne iudge, seigneur Phylopolo and pronounce sentence against your owne error, which in effect, resembles the auncient Cynikes, who in their fonde imagination of a common welth, woulde erect a communitie of women, and that in generall vse and degree. Which opinion notwithstanding (as it well deserued) was banished from all free states well gouerned: But why doe I stande vppon strange contemplations, seeing our Citie of Christendome doth warne vs sufficiently in this: For reade we not on all sides that the coniunction of one man, to one woman is onely required: yea, albeit seconde mariages are tollerated by Gods lawe and mans pollicie, yet were they neuer founde so sweete a sacrifice eyther to God or men, as the first, and that in respect of this corporall communion distributed into manye places: God gaue to Adam at his first entrie into this worlde, one wife and no more, which he drew out of his bones, as to aduertise vs of the indissoluble amitie which we ought to beare to our wiues, yea, he commaundes vs to forsake father and mother (to whome notwithstanding all law of nature prouides a souereigne obedience) to sticke one to a nother: And therefore me thinkes seigneur Phylopolo, with great wronge your labour to exempt vs from this extreme amity of one to one, which God himself hath not only recommended, but straightly commaunded vnto vs: It maye bée you will choake me here with a sinister construction of this text, as that it includes mention of mariage, and our speech

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runnes in a course of simple loue, wherein I praye you let me thus far aduise you that where you pretend in your defence against my Lady Charyclea, to punish your opinion vnder some shadowe of vertue, there will be founde on hir side a more true and liuely ymage of diuinitie, than in all the reasons you can alledge: beeing sorie from the bottom of my hart (which here I pronounce in the sight and testimonie of God) that we must be driuen to erect a double kinde of loue, as one to consist in mariage and the other without.

At the first, when all mariages were established vnder a mutuall loue according to Gods ordinaunce, there was not this distinction amongst men, till by corruption of times maners began to decline, when also crept in this difference in loue, ỹ same being at the first introduction of dowries when the lawyers (incensed vpon a wicked consideration) to draw men the rather to this reciprocall coniunction (whereunto nature sufficiently inclined them) brought them into their common wealthes: and for the same respect & reason, were inforced to prouide infinite lawes for adulteries, bicause that prouing the inconueniencie wherein by indiscression they were falne, as to haue taken from mariage part of his accustomed amitie (and supplyed it with their hurtfull dowries) necessitie driue them the better to entertaine their diseased common wealth, to seeke out a newe medecine, which was by restraining such as should defile those mariages, notwithstanding their owne constitutions had made them alreadye corrupted: for a true testimonye whereof you shall finde it iustified in the common wealth of Sparta where the wise lawmaker Licurgus, would rayse no lawe agaynst adulterie, as not to bringe that vice into the knowledge of his Citizens: And what was it that kept it from their knowledge: not that they were not mooued with the stinges of nature, aswell as other people and nations: But rather this excellent and holye ordinaunce. By the

which that graue lawgiuer and Philosopher shutting all dowries out of his common wealth, would not that mariages should proceede vpon any other pretence than by an only and hartie loue: So that it is not to be marueyled, if such as enter that holy state at this day defiling their affections, with couenauntes and condicions of money, finde this difference in loue to the great blemishe and often preiudice of their husbandes, who not being truelye and equally cuppled, see their wiues for the most part delight in an other, to whome it seemes the heauens had predestinate them from the beginning: But now seigneur Phylopolo, if in mariage (which at this daye contractes not but vnder a desire of wealth and goodes) there be required another dutie and care of loyaltie, suer we are bounde in simple loue, yea, euen on the behalfe of a maried woman, if our affection chaunce to settle or drawe that way wherein if I waded yet further, as well the matter it selfe as the innocencye of my meaning, are to cleere me of imputation, and to maintaine a truth, all speech is tollerable, seeing the truth it selfe caryeth such a modest countenaunce, that though shee vse silence, yet shee satisfieth by ymagination, so that if I spare to enforce further proofe, I hope you will not turne my modestie to want of matter, no more than the hounde, that forbeares to hunt when he hath killed the chase, deserues to be rebuked. And so perswading that the lawes ciuill are not of equall force with the instincte of nature, it shall stande as the opinion wherein I will settle and resolue, with this last lesson, that who in a true and indessembled loue, hath bequeathed his heart to any singuler Mystresse, is bound to no lesse chaste behauior to all other Ladies, in respect of hir, than sillye Zenocrates to his Goddesse Phryena, from whome the occasion and authorite of our talke did moue. Here Phylopolo rather to stirre vp the companie, then renue the occasion and no lesse tickled with his reasons, than loth to be foiled in that presence prepared

pared to aunſwere in this ſort: I ſée well ſeigneur Monophylo, that in vs ſhall be verified the olde saying, that one fable drawes on another, ſéeing that by howe much you aduaunce the authoritie of your matter, by ſo much doe you ſommon me to maintaine the defence, not onely touching the poynt of our preſent queſtion, but alſo in others accoording to the varietie of your prawes, which if I woulde encounter as I might, and the matter requyres, I feare that as well you as I ſhould eaſily ſlip into a Quagmire, wherof the deliuerie or iſſue would be harde: and yet I will not altogither aunſwere you with ſilence, ſpecially where the matter it ſelf fauoureth my opinion. And albeit your places and textes of maryage which you haue here preferred to giue your mutuall loue, a déeper authoritie, concerne little or nothing our purpoſe, yet as farre as my facultie will ſtretch, and your conſent incline, I will ſpeake my fancie, and leaue you ſatiſfied. I reſemble (you ſay) Mahomet, who allowed many wiues at one time, or elſe the auncient Cinykes, amongſt whome the communitie of wynes was tollerable: onely I wiſhe it had ſufficed you to applie their authorityes, albeit they are neither proper to your purpoſe, nor apt to the matter, and forborne ſimplie their names, whoſe remembraunce cannot be without hate. But I pray you, how haue you learned that the maryage of one to one, is better, than that of one to manye, but of the lawe? the which notwithſtanding, if by waye of argument it were lawfull for vs to exempt, (as our thoughtes are free) thinke you, my laſt mariage is not armed with defence as well as your firſt: wherein if amongeſt all other creatures, nature rayſed vp man onely, for the procreation, inducing vs, (the better to entertaine this humaine ſocietie) to cope one with another, can you denie, that the conjunction of one with many is not greater, than to couple felowſhip with one onely woman: and yet ſeigneur Monophylo, I ſtande not reſolute in that opinion, ſéeing, that beſides we haue the lawe

written, which in this behalfe bindes both our thoughte and wordes, yet in vpright iudgement, the knot of such maryages woulde remaine imperfect, for that in this condition, the man would find out an aduauntage aboue the wife: seeing, that beeing all reciprocally enclyned to the stynges and motions of nature, which one of vs could euer be able to furnishe contentment and lyking to them all: and so should this coniunction bee defectiue, but not vnfurnished of apparaunce and likelyhoode of reason. But what neede we runne so farre into maryages, with the which our conference hath nothing common, sauing, that hauing no better meanes to approue your goodly loyaltie, you were glad in the beginning to make them stande you in turne, but now, with the knowledge of your fault, you haue also confessed the error of them, as not only cutting them of in the ende of your speache, but also that you enter into termes agaynst they^r part. And touching that you lay agaynst me, for the communitie of wyues, I stande as free from such meaning as farre from that thought, (albeit I coulde marche vnder the authoritie, not onely of the Cynickes, but of the Stoykes, togither with all these people and nations sometymes called Messagettes, yea euen with Platos doctrine, mainteyning styll, that in a common wealth, he is more perilous, & of nearer affinitie to the vaine Cynikes, who applyeth his pretence and practise to one maryed Gentlewoman (as you esteeme) to the ende to fashion hir proper and peculiar to himselfe, than another, who without stay takes hys slight into all places, according to the offer and fauour of euery happie wind: a thing wherof I promise you to make declaration, hoping by the same meane, that of your selfe, you will applie to your selfe the wrong, which wrongfully you heape vpon me. To mainteyne simplie any good order, or ciuill policie to be in the communitie of women (as the Cynikes holde) woulde appeare to euery one but frothy of speach, not much vnlyke to such, whome tyme and varietie

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of argument can not make wearie, in the queſtion whether a confuſed conuerſation of goodes be more conuenient to mankinde, than a deuiſion, in ſort as we obſerue it at this day: and what profite would ryſe to put in controuerſie a thing that could not happen in vſe: and yet there be ſortes of people, wherof ſome deſire generally of goodes, and ſome delite in communitie of women: wherein afore we paſſe further, was not (I pray you) that communitie of goodes better eſteemed in the auncient common wealth of the Lacedemonians, where theftes and pillage were tollerated, then in the ſtate of Rome, where theeues and robbers were double puniſhed: wherein as I will not enter into your fancie, ſo for my ſelfe, I preſume euer vpright iudgement will conſent with me in opinion, no leſſe for the qualitie of the matter, which in it ſelfe is aſſuredly graue, then in reſpect of the conformitie of the reaſons and proues aſſiſted with vndoubted authoritie. Let vs then diſcende from tranſitory goodes, to women in generall (which ſeeme to haue a certaine reſemblaunce one of the other) ſo we ſhall find with whether of the two common wealthes your opinion hath moſt conformitie: you allowe loyaltie, with tolleration alſo that a woman maryed giue hir ſelfe to hir peculiar friend, the ſame reſembling the ordinaunce of Lycurgus who by a priuie theft would practiſe to himſelfe a thing which notwithſtanding by the law belonged to another: wherin what confuſion doe you indiſcretely admit, as to leaue nothing in particuler to men, but that whereunto your nature doth drawe you, and hauing conquered the good will of a Ladie, you will haue Idolatrie committed, and that rather vnder a vaine and fonde ſelfe fancie, then in any true tytle of the loyaltie you ſpeake of: wherein ſeigneur Monophylo, (beſides the errour of this communitie wherein you are ſlipt vnaduiſedly) you comprehend not rightly in my iudgement the order of euery nature. For if al things in the world haue their ſeaſons, wherein they fall ſucceſſiuely from one to an

other,

other, may it not stande with the same reason, that beeing come to the marke whereunto we did pretende, we resigne and giue vp our place to another: if the fower seasons of the yeare should stande in this difference, as the one failing into seasonable opportunitie with vs, and his terme expyred, would not make place to another, as the Spring tyme to Sommer, the Sommer to Autumne, and lastly Autumne to Winter, woulde you not thinke the fatall ruine and reuersement of the worlde to be at hande: euery thing is appoynted by heauenly influence to take his time, as we haue seene in example most mightie Monarchies by an enterchaunge and reuolution of thinges, to be translated from one people to another, as the Assyrians to the Medes, the same to the Persians, then to the Grækes, then to the Romaynes, and lastly reuerted once againe to the Grækes, so that you dreame in vanitie, if that you thinke to establishe an eternitie in this world, and much lesse plant a perpetuall will so long as you abide vpon earth: neyther doth nature suffer it, who to declare to vs howe much shée delighted in this great varietie, became disguised hirselfe in an hundreth thousand sortes for our vse: and not onely in thinges concerning our conuersation and vse, but in infinite other mutations and chaunges, whereof as she reserues to hirselfe the number, so also we see this first substaunce which God indeuored to make incorruptible in this worlde, take notwithstanding diuers formes, according to the reuolution of tymes: and yet seigneur Monophylo, you, eyther scarcely acknowledging nature, or else disdainfullye dispysing hir lore, would remaine alwayes one, as though there were no mutabilitie, eyther by destinie, or worldly casualtie.

Besides, what profession of honour make you, in embasing so much your minde, as hauing practised onely one Gentlewoman, you dare not aduenture vpon a higher enterprise. For my part, as I estéeme most in a man, diligence and high courage, the better to merite and winne the price

of

of such a pray, so also, dwelling in the conquest of it, without stomacke estsones to venture in a victorie of more maiestie and state, cannot escape the note of a cowardly minde, not vnlyke the barbarous peasant, who noseled in vile and base exercises, dare not lift vp his minde to aspire to greater thinges: why then shall any man be of such negligent and low stomacke, as to bring his minde within singuler lymit, seeing the more conquestes he perfourmes, the further resounds his value and estimation: if Alexander had sufficed in the mightie estate of his owne kingdome, had he euer come to possesse the vniuersall Monarchie: and yet not contenting with the generall Empyre, he sought styll to applie his victoryes to attemptes of farre more high and deepe perill if eyther by the power or pollecie of man, he coulde haue sought out more worldes: wherein as (by his example) it standes not with the nature of a valiant minde, to be content with a little, so he that limittes his glorie, is vnworthie of it; and he least meritorious of commendation with whom singularitie standes in value, and will not enforce a further prose and assay of his vertue: to encroche somewhat vpon the landes and marches of an other, but to establishe a perpetuall propertie, me thinkes should be to cut of a trafficke and mart amongst men, for a common entertaynment of this humaine societie: haue you not heard of the comparison whiche the auncient Romaine exhibyted to the people of Rome, to make them knitte and enter conjunction with the Senatours, as representing vnto them the bodie of man, which no doubt would easily dissolue and grow to end without the mutuall ayde & trafficke which passeth in the members one to another: in which sort were brought into all common wealthes, sales, bargaynes, purchases dispositions of places, loanes, borowings, tributes, and benevolences, vpon the which onely I pretende so to make my grounde, that in acknowledging the benefite which I receyue, the husoandes of the other side finde a thousande curtesies and

friendships at my hande, which otherwayes they should in no respect participate with all: wherein common reason leades me in this thankefull humor, that if I borrowe familiaritie on them for a time, I can doe no lesse, then in confessing the benefite, to become thankefull for theyr friendship. where you Monophylo, with all others faucurers of your perswasion, disposing all your studie to become tributarie to one mistresse only, all the pleasure you receyue is a short death or quick dispatch of a poore and innocent husband. By which may be easily deserned, what troubles rise with your reasons, as accomplishing your steithes & amorous thefts with vnnaturall manslaughter, where, of the contrarie, as well your selfe as the present assistants are able to consider (I doubt not) what benefite distendes with mine, moouing by a greater bonde and vnitie amongst men, then the lawes by their threates and commaundements: wherewith hee ceassed his further speeche not without cause of pleasaunt laughter to all the company, the rather for that all his discourse runne in a vaine of such pleasaunt and franke regarde, that it coulde be hardly iudged, whether he argued at pleasure, or spake as he thought: When Madam Charyclea, not yet forbearing to smile and laugh, tolde hym he was a noble souldiour, but perhaps sayth shee, a greater conqueror then that mightie Alexander, whome you professe to imitate, I meane in actes of valyauncie, suche as you seeke to apply your minde vnto, which notwithstanding you seeme much to deface and abuse by your comparison of marchandise, which vpon the ende of your speeche, you seeme to matche with your braue and high enterprises, the same prouing (in my feare) no lesse dishonor to you, than to him that of a noble man becomes a Marchant: But take heede seigneur Phylopolo, and sticke not to repose credyte in my councell, that being (as you professe) a generall traficor, and borowing at a highe interest, that when you fall into the state of maryage, your debtes be not payde

with

with a doubble diuorce: the same beeing the common experience of the present time, that who burnes with the flame, is commonly scorched with the smoake, as euery offence hath his iust punishment in his due season. But for your part (seigneur Monophylo) albeit I had no intent at all to make my selfe any partie to your quarell (seeyng you stood on my side) but rather to leaue it to the censure of you two at your pleasures: yet notwithstanding I consent with you in all the rest, I feare shall hardly fauor your opinion, that our louer pretend and maintaine a perfect loyaltie towards the maried Gentlewoman: wherin, if you had prouided a behauiour of the husbande towardes his wife of no lesse integritie than that which he desires in hir, you had vsed the nature of an vpright iudge, and your iudgement had stande as an indoubted authoritie: But to agree wyth you, that shee on whome is layde the yoke of mariage, is bounde to beare respect or reuerence to any other, than to him who though not nature, yet the ceremonie of the law hath tyed vnto hir, were to admitte a generall and hurtfull confusion no lesse than when the negligent Phisition giuing libertie to a corrupt humour, lettes it growe to a canker to the generall hazard of the whole bodie: And cutting from hir all freedome to transgresse those lymits, who dare attempt with you, to giue hir libertie of loyaltie to straungers, whome shee is bounde to vse but in a generall friendeshippe: For be it, we haue some lykelyhode of reason to content our affection, bicause nature inclines vs to it, yet we ought to loue with moderation, both bicause it so pleaseth the lawes, and also conducible to a politike gouernement: otherwise we shoulde bring in a huge and confused Chaos, as not to be able to discerne (vnder the shadow of this mutuall amitie) to whome a wife is due, eyther to him which loueth perfitlye and is not maried, or to the husbande who onely is induced to take a wife in respect of substaunce and wealth, wherewith (for my part) I can

not consent, seing that albeit, a husbande be imperfect in manye thinges, to allure and drawe loue, yet it is a Christian duety in the wyfe to loue him onely because God hath made him hir husbande: and much lesse can I allowe the suttle tie of him, who hauing intised a woman to confesse that the Ore, house, or bride of hir neighbour being better than hir owne, shoulde be also more acceptable and welcome to hir, woulde therefore successively conclude (ymagining to holde hir in his nettes) that she shoulde owe more loue to hir neighbour, if he seemed of better taste, than to hir husbande: his error being monstrous in it selfe, is also to be defaced with sundrie reasons: for the wife albeit he for whome she is prouided, is neyther riche, fayre nor fashioned with equall cause of delight to others, yea be it that without consent of affection she be thrust to him, yet in the former respectes, she ought to moderate in him, and so temper the passion of hir lot, that no vnbrideled infirmitie appeare: wherein let hir make familyer with hir selfe, the modest aunswer of a vertuous matrone in Rome to hir husbande, who falling into angrye tearmes with hir, for that in the long season and time of their felowship togither, she had not tolde him the yll sauour of his breath, which in straunge company was straungely reproched against him: in good fayth husbande (sayth shée) I thought all other mens breathe carryed the lyke sauour: so that a woman ought to make the bealwtie and bountie of hir husbande a loking glasse to resolue hir fancie and iudgement, and not to ymagine a deeper perfection, then in his person: yea, and if shée happen by blinde concupiscence to vse negligence in this duetie, let hir take aduise of reason, to intercept and breake that whereunto not hir nature, but a disordered will doth inforce and thrust hir, otherwise if your opinion should be fauoured with authoritie it might be applyed to other matters of no lesse iniustice, when by a folish motion they seeme acceptable to vs: a thing, which ought not to be suf-

fered,

fered, and therefore for our better assistaunce, the lawes are deliuered as a bridle to our fleshely desires, which wee coulde not sometymes subdue without feare to incurre punishment, for which cause in common wealthes was allowed a cohercion of adulteries for such as shoulde offende against the statutes of mariage, and that onely to encounter our humaine frailetie, and not for any matter in dowries as is imputed, who much lesse that they were impedimentes to maryages, (seing of the contrarie) they gaue quicke furtheraunce and high dignitie to wedlocke: what if I proue seigneur Monophylo, by inuincible reasons, that by wise & discreete aduyse, dowries haue bene thought necessarie for the intertainement of this societie of man: will you not confesse to mee, that notwithstanding for the onely consideration of dowries mariages did begin, yet for all that they must not be restrayned in anye sorte: in deede if we were in that golden time, when was erected the first institution of mariage, I confesse a certaine conformytie of reason to your present opinion, and that we ought to knit with our wiues for fauour sake onely without respect, bicause in that first time, people were not subiect to such varietie of afflictions and miseries as at this daye, seeing, without labour or paine, they lyued in the fauour and good pleasure of the earth, who not then drawne into custome, nor yet wearie to beare fruites, refused to be tilled as since she hath required, by meanes whereof they enioyed all thinges in common without discorde, neyther was there any seperation or distinction of thinges, and therefore it was lawfull for them in such foyson and masse of welth, to make their pleasure prompe to their choyse, and maye onely for affection without couenaunt or condition of golde or siluer, which as we see at this daye happen to some great Lordes, who want neyther power nor meane to entertaine their wyues in what proporcion they like best: So touching vs, whome nature and fortune haue so liberally imparted

For dowryes.

parted there treasors, methinkes we stande vpon a weake vnderstanding if vnder the onelye consideration of loue, without other necessarie care, we enter this bonde of mariage: we must lyue with our wiues, I meane wee are bounde to continue the port of their estate, to feede them and norish our childzen and famuly, and so succor their diseases, as no inconuenience happen: of all which trauels and paines, the onely burthen restes vpon the hus[illegible]de, according to the prouision of the eternall and infallible wisdome of that mightie and soueraigne iudge in Hauen. Will you then confounde your selfe, and reuerse your whole house, through a vaine and fonde suggestion stirring sinisterly in your minde: if in your common wealth of Lacedemonia (whose authoritie you haue vsed) the people had bene so disordered, as was the nation of Rome, when the wise Lawyers brought in dowries, I beleeue your Lycurgus (so peculyarly esteemed aboue the rest) woulde haue vsed no lesse pollecie to his Lacedemonians, than the other magistrates to reduce and establish their people: for the Lawyer, to such as he woulde forme and institute, prescribes with the good Physition to his pacient, whome hee suffreth sometimes to taste vnholesome brothes, to the ende to giue him a quicke appetite to better meates: but if hee shoulde restraine or tie him to one singuler observation of his straight preceptes, his perill might prowe mortall, and his recouerie doubtfull: euen so is it with the Lawyers, who in a generall corruption of maners applying themselues oftentimes to the willes and humours of their subiectes, finde it necessarie to tollerate vice, in respect to aduaunce vertue and good things, the same happening in the example of dowries, which for such respect and reason haue bene founde necessarie in mariage, being no other thing than a common societie: And if amongest marchauntes, the better to entertaine their traficke, yet be lawfull for one to furnish the charge, in counterchaunge of another that

affordes

affoꝛdes his diligence, what ought we to thinke in this aſſociation of man to woman, whereof (as I haue ſayde,) all the bꝛunt and matter touching this humaine pꝛactice dependes on the witte and pollicie of the man: ſure (ſeigneur Monophylo) I can not make of it other than verye inconuenient (albeit my opinion runne directlye againſt mine owne condicion and ſex) that onely huſbandes ſhould be clogged with this double yoke and burthen (I meane both to affoꝛde the paine, and contribute with the gaine) and that the wyfe ſhould be left to hir delight and pleaſure without other care than ſuch as is voluntary vnto hir: Let then this little that I haue ſayd, ſuffice to pꝛoue a neceſſitie of dowꝛies in the courſe of mariages, and yet not ſo neceſſary, as vnder colour of a coꝛrupt nature, eyther man noꝛ woman (tranſgreſſing all oꝛder of pollicie) doe pꝛetende to violate the lawes of chaſtitie oꝛdayned in mariages: Wherewith Charyclea, ended and gaue liberty of ſpeeche to Monophylo, who after his waſpiſhe maner replyed in this ſoꝛt. This language Madame is not inconuenient to your condicion, as beeing eyther partiall in the matter, oꝛ partie to the cauſe, albeit (foꝛ mine owne part) happening not long ſince into ſocyetie with Gentlemen of value, amongſt whome, as their grewe queſtion of our pꝛeſent argument, and maintayned by the ſelfe reaſons of your defence, there was one amongeſt the reſt of no leſſe aptneſſe in ſpeache then deepe iudgement, who vndertoke to impugne both the matter and his voluble opinion, which it may like you to ſuffer me to recyte, ſeeing the occaſion requyꝛes it: I finde (ſayth he) great reaſon in your woꝛdes, but better could I alloꝛ your opinion, were it not that loue is abone all your ſtatutes and polletykes of man: hoping you will thus farre conſent with me, that where nature ſpeaketh, loue muſt keepe ſilence, ſpecially where ſhee contendes againſt him: as foꝛ example, howe can all our poſitiue lawes enfoꝛced to their greateſt power, diſſolue

Of Mariages foꝛ money.

this

this proximitie of bloud and parentage which we haue ons of another, so long as we rest vpon earth: it may bee you will say, that for some fault or offence, they will sometime bereaue vs of the right which seemes to belong to vs by the meane of parentage: but they cannot cut of consanguinitie by which we are knit togither from our natiuitie: Because nature onely, and not the lawes hath layd that foundation, and perfected the worke: euenso in a maryage contracted onely vnder a pretence of dowrie, you must not thinke that the lawe who admittes such tolleration, hath any power at all to wrest the course of our true nature: not that I would fashion a Chaos in common wealthes according to mens ymaginations: obedience and societie are due to husbands by ciuill bonde: but the singuler affection to oure peculiar friendes, is within the compasse of a naturall dutie, wherein I beleeue that the lawes (albeit they haue made no publike determination) are notwithstanding couertly miscontented with such reciprocall friendships: and if in times past (as also at this day) onely in respect of a naturall appetite inducible to pitie, haue excused the execution of vengeance vpon any act of oppression, yea though it stretched so farre as murder, which of it selfe is punishable by all authoritie and pollicie: what ought we to esteeme of loue, who (being no other then a selfe nature) carryeth oftentymes against our willes, our affections, with constraint to loue diuersly: neither doe I thinke that the paine and statute for adulterers (the onely remedie for maryages) was raysed against such, as in a violent affection doe vow their hartes to one mystresse: but rather to bridle these amorous scoffers (who as of a set minde to dallie and dissemble) lay siege to euery place, as they who in a priuie watche or ambushe put the reuenge of their enimyes to execution: like as I thinke you shall finde iustified in the common wealth of Athens, wherein for a tyme, it was suffered to the women, not able to conceyue by hir husbande, to raple generation

with

with an other whome she loued, with this prouision, that the fruite springing of hir shoulde be esteemed the act of hir husband, by which (in my opinion) the common wealth was neuer the more disordered, but rather gouerned with more quiet and concorde of mynde and maners, bicause that satisfying their ciuill ordinaunces, they contented withall, those which nature onely (without other meane) taught them. And yet coulde I be better contented, (the better to incercept all such occasions) if, cutting of altogither our opinion of dowries, we entred this yoke of maryage vnder a simple pretence and motion of affection only: for touching where they may be mainteyned & made necessarie in respect of a pollitike estate, I doe not onely disalowe it, but also of the contrary, I thinke they are the first & originall ground of the greatest part of disquietes that thunder vpon maried men. And for your estate pollitike, I praye you of what dependes this humaine felowship, which we haue named mutuall entertainment, if not of a reciprocall friendshippe which we ought to beare one to another, the same being defaced by this wicked inuention of dowries. For if I chaunce to settle in affection with a mayde of base condition, and by a tollerable suggestion of nature, procéede with hir in holye maryage, shall I not runne into a populer obloquie, as proclayming in me an act and example of wilfull folly? yea my friends will contest agaynst me: my companions concurre in common imputation: and my parents eschew me and my choyse with vnnaturall grudge, as to haue myngled my discent with a matche of inferiour estate (such is the impression and regarde of dowryes) where they discerne not that in this I haue found my Paradise, and by the other I should haue runne hedlong into hell, for as well the one as the other, are comprehended vnder the name of maryage: But if in a grœdie desire of golde and transitorie drosse, I practise a Ladie of equall place and value to my selfe, then that blind ignoraunce commendes and congratulates with

me, as esteeming that for my benefite, which in deede conuertes to my extreeme displeasure: he may liue now (sayth this wondring people) without the paine of the worlde, as though by my portion of .x. o. or .xx. thousand frankes, I were able to gouerne the earth: where others, of deeper insight into the cares of mariage, stand aloofe and lament with me, that byting (with the fishe) at a golden bayte, I shoulde vnhappily swallowe vp the hooke of continuall torment and bondage: oh tyme, oh maners to much corrupted, wherein money must vsurpe the name of mariage, and the coniunction of persons must be called seruitude and bondage: All which I still maintaine to moue originally and wholye by couetousnesse, to the which our predecessors opened the gate, when they admitted dowryes. And yet you marueyle and canuas your wonder with infinit subtill reasons, if a ladie, forestalling the ordinaunce of your lawes, encounter a seconde friend besides hir husbande, and he likewyse vse the lyke reuenge to his wyfe. For if (according to Lycurgus in his common wealth of Sparta) euery one bent his deuotion to hir in whome reposed his whole religion, we should cutte of all the paynes and traueyles which we see at thys day reigne amongst worldlings, which in common reason, woulde proue farre more conuenient, than your commoditie (sir) which you haue alledged in the administration of a familie: you doe nothing in preparing the way to maryages, if you doe not associate them vnder a mutuall friendship: neyther shall any citie or state be happie, vntill (with the example of our auncestors) we establishe our mariages vnder one hart, as by which meane and not otherwayes, we shall banishe not onely all the errors of such coniunctions, but also euen purge the whole common wealth, who tending to a perpetuall moneaccorde and generall quiet, shall neuer enioy hir felicitie, so long as (in place of true friendship) she findes secret simulation betweene man and wyfe: which if it be so, and that by this maryage copulation your

pollecie

pollecie and whole common welth be brought to the bayte, (ſæing that in the beginning the worlde being deuided but into the vnitie of two perſons, it multiplyed by little and little into villages and walled townes:) ſure if the foundation of ſuch boundes be corrupted, the whole buylding muſt neceſſarily fall to ruyne: wherein to giue you my fancie in plaine ſpeach, I cannot otherwayes thinke, then that from this corruption of maryages (whiche ſuccæde in no other meaning than for money, ſæing in all other reſpectes there is no reſemblaunce betwæne the partyes) doth come the cauſe of our ordinarie iarres and diſagræments betwæne brothers and ſiſters, who bæing compoſed of dyuers and different humors, contende as it were in contrarie qualitytes and diſpoſitions, which they borrow ſeuerally of theyr father and mother. I profeſſe, not to pretende by this, to haue in my handes the reformation of our maners, but this me thinkes cannot be inconuenient as well for preſent order ſake, as to baniſhe from vs in tyme this corruption of dowryes, that a Ladie bæing in that vnhappie ſort maried, to haue a friende of reſeruation with aſſuraunce to kæpe to him an indiſſoluble fayth and loyaltie, ſtanding as a good and faythfull example to others, not to marrie themſelues to goodes, but to men according to the conſent of loue and deſtinie: here this forlorne Gentleman, ceaſſed his further diſcourſe, to the great reioyſing of the aſſiſtaunts, amongeſt whome, as there was none that pretended intereſt with him, ſo, for my part, albeit I knowe not whether hée argued at voluntarie pleaſure, or vſed a plaine meaning, yet weighing, with the maieſtie of the matter, the nature of his reaſons, I coulde not ſo farre conſent with his ſayings, as not to reſerue a libertie to contende with him. And where he mainteyned ſo sharpely, that loue paſſed all ordinaunces of man, his error was no leſſe in it ſelfe, than hys opinion farre from the purpoſe of the preſent queſtion. For who is ſo ignoraunt or leadeheaute in iudgement whiche

discernes not (as it were by his eye) that marryage was not ordeyned by man, but erected by the eternall diuine policie, as the onely meane for conseruation of mankinde: so to accomodate a thing so highe, to our humaine frailtie, me thinkes is neyther order ne discretion, nor consideration in dutie, which drawes me (Madame) on your side, not onely in regarde of the societie which you haue wisely alledged, but also for other deepe respects, as chiefly for that God commaundes that a woman doe not make hir selfe meete for any other, then him to whome the ceremonie of the Church hath bounde hir: yea, albeit there were default of loue betweene hir husbande and hir, yet in christian dutie shee is bounde to enforce hir nature, to the ende to enioy an eternall peace. And yet (Madame) if this marryage happen to be one of those in whom is such resolute imperfection and contrarietie, as loue cannot be brought in, I cannot (in a necessarie care for hir worldly felicitie) but excuse hir, and approue the aduice of this Gentleman, to bequeath hirselfe to a constant friende: wherein though you note me of corrupt counsayle, yet I haue nature to aunswere the cause for me: and marryage it selfe (if it could speake) I knowe woulde not accuse me, but rather incline on my side, as to see hir nourcechilde vnder a promise of wealth, defrauded by a husbande of hir true and pleasaunt inheritaunce, which is loue, which iustly she may exclaime to bee solde at too vile a price against all reason. And if you wil needes thrust vpō me the defence of this cause in mine owne name without calling other warraunt, doe you not see in common wealthes well ordered (seeing you call vppon the ayde of a state well gouerned) that many things are suffered for necessitie sake, which other wayes, being esteemed euill, should be also abolished: referring you to consider more largely of the rest, seeing this text is ticklishe ynough, specially for the maryed sort, wherein God graunt that as eschuing this goulph and pitte of stryfe, euery one may chuse such a wyfe as nature

and

and not money reserues for them: so if other wayes their lotte proue euill, and they miscarie, let them blame themselues as guiltie to suche destinie: With the which Glaphyro, who had heard all their discourse wyth a modest silence, prepares himselfe to play his part: Here doe I finde (sayth he) to be veryfied in vs, the tale of the Poet Horace, of thrée men inuited by him to a banquet, they all being diuers in taste, straunge in appetite, and hard to be pleased, but most of all the thirde: because the first delited in swéete meates, the seconde tooke pleasure in sowre sawce, and to this were agréeable neither the one nor the other, such was the delicatie of his complexion, whome in this I may perhaps resemble, as séeking to finde a meane betwéene the two extremities so thorowly debated betwéene you. For as farre as I can gather of your contention (as one matter drawes on another) from loue simplie, (as you terme it) you are discended to maryage. In loue (seigneur Monophylo) you maintaine a coniunction of one to one, without enforcing the dutie by which we are bounde to our mystresses. And in loue also, you (seigneur Phylopolo) defende the contrarie: to your loue seigneur Monophylo, you gyue scope to ouerrunne euen maried women, notwithstanding, by right of maryage, they concerne vs nothing: & laying all the fault vpon dowryes as deuesting vs of such friendship as in those actes is requisite, you would haue mariages procéede vnder the onely title of loue: wherein for my part, in as much as concernes the first poynt, I am not of opinion with you seigneur Monophylo, and giue lesse fayth to the sayings of you seigneur Phylopolo, not for any desire I haue to impugne eyther of you, but béeing mens iudgementes diuers, euery man hath also a libertie to thinke at pleasure: touching the seconde tending to affection in wedlocke, whereof for the dignitie of the matter I intende to speake afore I enter into that seruitude of loue which you haue set out: it séemes seigneur Monophylo, ẏ albeit you

comprehend

comprehend in part the motions of the troubles in mary-
age, yet, you builde to muche vppon your grounde of na-
ture. For to abolishe altogither the benifite of dowryes (as
you pretend) were no lesse straunge in respect of the maner,
than preiudiciall as touching the matter, because that as
we ought not in deede to settle our chiefest stay in them, but
marry altogither for the conseruation of our selues in our
kinde, yet we may vse them as an ayde, and ornament for
the tyme to come: our will in entring into this bond of mu-
tuall coniunction, is to giue being to our children that are to
come. But in dowryes as well our children as our selues,
find both present being and future benifit. in this behalfe we
may consent with Madame Charyclea, that to vse regarde
of loyaltie to a maried women by any other then by hir hus-
band, is not lawfull to any degree: for albeit those affections
(as also they of loue) seeme to bee infused into vs by a hea-
uenly influence which willingly would vsurpe a dominion
ouer vs, yet ought they to be bridled by reason, who was
giuen vs in a semblance and similitude of him to whome is
due the soueraigne Empire ouer all the worlde: seeing that
euen as this vniuersall circuit or compasse, is no other thing
than a great bodie, wherein the rest seeme to holde place of
passions, because that as the affections in vs, so also the cele-
stiall passions by their courses and reuolutions, do gouerne
altogither the bridle of this huge creature which we call the
worlde: in respect of which proximitie the Romaynes, gy-
uing as well to the starrs, as to the passions, comm̃o names
called them indifferently, motions: And albeit these powers
are esteemed to hold a partie gouernmẽt of this round won-
der, yet we see all remaynes in the hand of him, to whom (as
an vniuersall reason of this huge body) is due a generall & su-
preeme empire: euen thus may we resemble a man, who be-
ing a little worlde, composed in his qualitie as an ymage of
the whole, notwithstanding he seemed sometimes enclyned
to certaine motions of nature preceding (as some holde) of

the

the ſtars vnder which he is borne: yet nature hath erected (as it were) a trone in his braine, wherein reaſon bearing chiefe rule, he ſhould in his litle kingdom, gouerne ouer this heauenly influence, which ſeemed to drawe him from any vertuous operation: in which reſpect, albeit your loue participat neuer ſo much with nature (as you ſaye) yet wée muſt néedes reſolue and ende our actions in the lawe, who albeit for ſome ſingular cauſe that moues you, condiſcendes not in your iudgement with reaſon, yet the ſame reaſon teacheth you to obey it: bycauſe you are ſo commaunded by thoſe that haue power to direct you: And therfore ſéeing adulteries are forbidden, not onelye in theſe dayes, but alſo in all auncient memorye, we muſt not ſuffer to fall into our thoughtes, to beare loue to hir, whome the lawe hath aſſigned to another: which notwithſtanding, bycauſe you giue ſuch a frædome to our naturall inclinacions, there reſtes onelye to finde a guide to leade reaſon thyther, as to mæte the defectes falling in mariages by occaſion of theſe ſtraunge loues, on which you haue ronne ſo long a diſcourſe, wherein you and I ſhall not yet agrée, bycauſe that to applye a remedie, you woulde haue ſuch coniunctions performed by that reciprocall loue, which you call inſtinct of nature, but the auncients in an apter phraſe, tearme it paſſion: And of the contrarie, I thinke ſuche vehement affections ought not to fall in mariage, but onely a ſimple friendſhip proceéding of reaſon: For if being ledde in this extræme loue which you figure and ſet out here, you thinke to take from maried women, thoſe inintemperaunces which you pretende to remedie, yt were alſo neceſſarie, that our paſſions varie not, and being caryed in affection to one ſinguler perſon, that we remayne alwayes firme and conſtaunt: which as we finde notwithſtanding moſt ordenarely to fayle, ſo alſo, neyther by paine nor pollycie, nor aſſiſtaunce of any time, ſhall you be able to rote out of the fancies of eyther the men or women,

thoſe

those defaultes which you note, and much lesse shall you be able to let, that many of free and disposed myndes (I say not voluble and light) by continuance of tyme, doe not fasten their loue on another, aswell as they fixed it on you in the beginning: By which meane and reason, I coulde haue better alowed, if to warrant mariages, and entertaine them in this loyall friendship, you woulde haue fashioned their beginning, not by this loue, which you speake of, as being to light, but by good & graue aduise, & counsell taken at large, the better to knowe how to liue & loue, afore they enter into that indissoluble conuersation: For euen as a good man of warre preparing himselfe to an enterprise where he pretendes to make proufe of his prowesse and value, afore he buie horses, he runnes them, traynes them, and makes manye tryalles of them, refusing the vnlykelye and making choyse of such as he lykes, at what price so euer he buyeth them: euen so in this short race of lyfe which we meane to performe with our wyues in comfort, solace, and pleasure, we must not so much stande vppon contemplation of a wauering loue, which possiblye crept into vs in a dreame or at vnwares, as with deepe aduise and consideration, waigh the maners and conditions of the Ladie with whome we pretende that waye, considering withall hir parentage, and maner of bringing vp from hir youth, by which order of choyse, we shall easily finde meane to make hir entertaine the thing which she ought to holde in most deare estimation, which is hir honor, the same being the glorie of hir husbande, as in his honor is conteyned the estymation of his wife: The man of warre examynes his horse with great consideration, albeit he may depart with him at his pleasure: But we are negligent to eyste and search our wyues with precise iudgement, with whome we are tyed to an eternall societie and abode vnto death: we reade the mariages in time past, dissolued vpon verie slender occasions, some renounced their wyues, bicause they went

went amongst companie without their vailes or barefaced: some for that they satte at gase without the knowledge of their husbandes, and some bycause they went to the common Bathes: Which kinde of people, as they had good meanes to releeue themselues of the paines in mariage, so they ought not to stande in example with vs, who drawing at this day in another course, as restrayned of that lybertie both by Gods and mans lawe, are bounde to another consideration in the highe interprise of maryage, which afterwardes is eyther to reuert to our full felicitie, or else resolue to our extréme torment and mishappe: I haue heard often an olde perswasion of the people, that, who hath a pretence of mariage, ought to enter therein wyth hys eyes closed: But for my parte, if I had eyther so manye sightes as olde Argus, or were able to beare no fewer eyes than the skys hath starres, I shoulde holde them all insufficient to direct me in my choyse, as being a matter of most high iudgement and déepe in sight: neyther can I alowe in this behalfe, the consideration of the Romaines, who gaue lybertie to their daughters at twelue yeares, and leaue to their sonnes at fortene to marrie: respecting more the abilytie of the body, than capacitie of the minde, as estéeming those ages most fitte for copulation to multiplye the world. At those yeares they suffered man and woman to alyenate their bodie, and yet in all other contractes, they forbad alyenacion of lands and benefit vntill twentie and fiue yeres: They sayde maryages shoulde onely knitte by a frée consent of the minde: and yet they tollerated contractes in a slender knowledge and distinction of good and euill: yea, they almost suffered mariage, when there was no iudgement of pleasure: For a childe (specially in such age) is like a tender slippe or plant, who plyes alwayes with euerie winde, lyking all encounters, as his first motions leade him, to whome manye things at the first are delyghtfull, which tyme translates to a frowarde disdayne and contempt: Better could I agrée with the institucion of Plato,

who in his common welth did not admitte man to mariage but in ripe yeares, which with hym were thirtie fiue, and the woman, in respect of hir forwardnesse, exceedinge the man in readinesse and ripenesse, at eyghtene, and nintene, which rule if you account eyther to straight in the persons, or seuere in example, chuse your tyme in the man when you thinke him in his most maturitye, as of best knowe-ledge to consider his commoditie: This is the cause whye our lawyers haue wisely foreseene, that no mariage should passe wythout counsell of the parentes, who inclyning to our profite more faythfullye then our selues, stande as a releefe to oure wanton weakenesse, as not sufferyng vs to practyse a Wyfe, whome they esteeme not for our honour and benefite: For albeit (as you perswade seigneur Monophylo) maryages be made vnder a suggestion of loue, which is no other thing than an inwarde passion of torment, and that for the beginning they flatter vs with shadowes of ioy and pleasure: yet when our desire shall be satisfyed, and our disordered will cloyed, we retyre forthwith into continuall penance (the only running plague and canker of the minde) which will proue such a corosey to the best partes in vs, that our expectation of pleasure being banished as a fayre forme in a flatteryng loking glasse, wee shall liue plunged in a Laborinth of infelicityes, which (to our worthie confusion) of our selues, we brought to our selues: In your fancie, you fashion a wife, of the molde and mettall of pleasure, with perswasion to finde in hir all the felicityes of the worlde. But beware of the storme that succeedes the flickering calme, and (with the wise Architecture) when you prepare a plot to buyld vpon, be sure to see in your mind the toppe of your pallayce, afore you pitch your foundation. For if your wyfe be wanton, if she be vnchaste, if disobedient, if sharpe in wordes, and subtill in abuse, if easie to deceiue, and doubtfull to trust, if rude in bringing vp, and rough in behauiour, if froward at home, and sollish abrode,

if

ſt vaine in lyke, and voyde of will to be ordered, if laſtly ſhe haue no other conformitie with your conditions, then to hir owne liking, wil not theſe griefes come in counterchaunge of your frayle pleaſure, yea alas they are poyſons of themſelues, and galles whoſe bitternelle can neuer be taken awaye: if you once ſee hir diſpoſed to deuide the pleaſure which you chalenge peculiar to your ſelfe, ſhal you not then to late finde your ſelfe deceyued in your vaine thought: to whom for rewarde, is reſerued a gnawing repentaunce, as due to your light and raſh choyce: yea oftentymes a ſweete kiſſe receiued of a delicate Ladie, breathes ſuch a poyſon, as there is no arte to purge it. And in a little glaunce of hir eye is harbored ſuch power (with the nature of the Baſilike) to pearce you, that blaſted with that inchauntment, you ſeeke to die afore your tyme. And then, if the ſooner to enforce and effect your lothſome deſire, you aduaunce mariage with that pleaſant enchauntreſſe, thinke you not on your haſtie execution, there attendes a wearie and lingring repentance: and that your choyſe of folly for that one day, ſhall not be redeemed with a price of cares ſo long as you liue after: It is an experience in nature and reaſon, that all thinges take diſſolution, from whence they had their beginning: as our naturall beings originally framed out of earth, reſolue eftſoones to the ſame ſubſtaunce: goodes euill gotten, ſucceede not well, and friendſhips kindled in ſuch a light heate, doe ſoone diſſolue to ſmoke, as matters of no long continuance, where ſuch as reſt vpon the immoueable pillor of vertue, are neuer ſubiect to ruine, ſo long as the bodie is ſubiect to life: which in deede ought to be the ſtate and example of loue in a good and loyall maryage, the rather to induce both the one and other to a conſtant felicitie. And as that loue which you preſcribe ſeigneur Monophylo, by his heate and vehemencie in the beginning, hath no long aboade, ſo that whiche I diſcouer in maryage begunne by the plot and meanes I haue layde, doth hoyſe more and

more hir sayles, and euen in the last day (when one of vs must yeelde tribute to nature) is of no lesse force, than the first night wherein he offered his sacrifice to loue vnder the guide of the mayster of ceremonies Hymeneus: yea, and for a further disproofe of your opinion, I say, that for a man to fall in maryage into the handes of hir whom he had long pursued in loue, is the thing which aboue all other he ought most to feare: for where afore he professed the state of hir seruaunt and slaue, with a prompt readinesse to runne vnder hir commaundements, his condicion being now chaunged by reason of maryage, he altereth also his authoritie, chalenging an empyre and souereignitie ouer hir, wherunto she is hardly brought considering hir experience in hir former prehemineence. And so where afore there was a sympathia and concordaunce of friendship, both the one and other are now translated into lothsome spirites, stryuing eyther of them to maintaine and possesse their right. The man being now careles of his former pretence, for the which he had in so many sortes disguised himselfe, seekes to be husband both namely and actually: as also the wife on the otherside lothe to leaue hir late soueraignitie, striues still to keepe him within the state of his former seruitude: which difference of maystership, where it concurres togither, there can be no concord, and where wantes conformitie of willes, there can be no perfite friendship: Besides, as we further consider herein, we shall finde more inconueniences rise, as where the wyfe (afore hir maryage) becommes obedient to the will of the man, what a Bees nest doth shee breede in the heade of hir husbande, who when tyme hath mortyfied his vnbrideled heate, will not sticke to bring in memorie the pleasures he coulled of hir without other merite than a voluntarie and light will, wherein icalousie playing hir part, will not sticke to leade him in a suspicious minde, to make his wife as prodigall to all men, as she hath bene liberall to him: as for example in generall, it is prooued in common experience,

perience, that things which sometime seeme good to vs, by a better aduise and consideration become of slender regard, the same happening by our blinde passions which make vs vnable to discerne the good from the euill: to a foolishman ouer ruled with a burning desire, nothing seemes impossible, but to the wise man, all things are harde, till by long and graue aduise he hath made them easie: Euen so loue hath victorie ouer all things, and making his subiects able to high enterprises, he qualifies all impossibilities to aduaunce their pretence, but his great heate being resolued to a temperate colde, they stande to complaine their former follie, and can not cure their present euill. And notwithstanding their sundrie importunities, which (with the Camelion) they can disguise in all sortes sauing true meaning, yet they are no sooner put in possession of their desire, than as well the thing it selfe, as their affection to it, conuerts into an other qualitie, as beginning then to know the small value of the cause of his late torment, and of lesse merite in his owne regarde, albeit of speciall respect touching hir, for that on it is grounded the dutie of hir honour: wherein also as these things lye hid from him, till by a charme of prayers and other subtiltyes apt to entice the simplicitie of women, he hath brought hir within his power, as the Hawke stowpes to the Lewer at the voyce of hir keeper: So, when maryage reueales an vnderstanding of them, it is then he giues iudgement agaynst hir tractable obedience, as so soone to bequeath hirselfe to his mercie, without other bonde or merit, than a simple perswasion on his side, with this minde that by the same meane she may as easily prostitute hirselfe to others, as she was willing to encline to him: which wyll prooue such an indifferent torment to them both, that the felicitie which they erpected in maryage, will turne to a curse of that holy institution. In which respect, it can not but be better to establishe your mariage vnder a wise information of the maners and conditions of your wyfe (which

is a contentment continuall and incorrupt) then vnder a short and passible pleasure, whose end concludes with farre greater griefe and bitternesse, than the beginning brought ioy or delight. And grounding your mariage in this sort, it will bring forth such a vertue in the man, as vsing chastly his destinie, he shall also become estraunged from all other vnhonest prouocations: as also touching the woman it is likely hir parents will not chuse for hir a man of golde and wealth onely, according to the warning of Themistocles, who had rather marie his daughter to a man needing mony and able to gouerne wealth, than to golde which had neede of a man to vse it: For to speake a truth, without comparison more commendable is the poore man getting little, than the rich man spending prodigally: So then, let not the father be slenderly aduised to prouide place for his daughter, and muche lesse applye to hir discretion, if vertue lay not the ground of hir choyse: the wanton lolled assyet in the cradle of imbecilitie, inable to discerne directly, if she haue once tasted the sweete speach of some dallying Courtyer, yeeldes by and by simple fayth to his subtill meaning, and caryes away the picture of his behauiour imprinted in the dearest part of hir heart. But alas, what fruit take we of the example of Medea, who left father and mother with all hir owne estates to followe a disloyall Iason: and lykewise Oenone miserablie abused and forsaken of Parys. A man enclyned to deceyte, will not sticke, by enforced importunityes to protest suche lamentable seruice and affection to a Ladie, as if mariage succeede not betweene them, he wissheth death to dissolue his painefull and languishing estate: and shee pitying such ghastly resemblances, makes a present bequest of hir heart with consent to the mariage, to the ende to communicate with the honest pleasures therein, but (in mine opinion) with the most yrkesome encombers that the witte of man can deuise: was there euer man, to whom at the first (notwithstanding he had a more lust to the

wealth,

wealth, than lyking to the woman) nature hath not giuen a facilitie to flatter with no leſſe ſhow of friendly behauiour, then if he ment perfite friendſhip in dæde: for nature hath giuen to men a face to ſerue as a viſor the better to diſguiſe their thoughts: albeit it is good pollecie to vſe an Antidot to pourge a poyſon. But if euen wiſe men can ſoner foreſee, than eaſily eſchew the malice of their euill diſpoſed enimies.

By greater reaſon, how can a yong mayde diſcerne him that loues hir, amid ſo many diſſimulations in the worlde. But admit, he that pretendes hir in maryage, loue hir vnfaynedly, is it mete for all that that loue fall into the minde of ſo weake and tender a creature: Nature created woman with hir eyes downewarde, and to man ſhe hath giuen a libertie of vpright loking, aduiſing vs by that, that a woman ſhould not be bolde to rayſe the lidoes of hir eyes, but holde them alwayes in a modeſt behauiour inclyned to the earth, to the ende ſhe ſhould not haue the facultie to iudge of the countenaunce of men. And if ſhe be capable to know what loue is, by the ſame capacitie alſo many other malices may enter into hir, wherewith it nædes not that ſhee participate: For, if I might faſhion a Mayde entering into mariage, I would frame hir either ſimple not to know good from euill, or at leaſt ſo tractable, as to encline altogither to the fancies of hir huſoande, and not to learne or ſtudie any thing which ſhould not tende to the common quyet of them both: and being ſuch one in hir ſelfe, and rightlye matched by hir parentes: oh happie, and twiſe happie mariage: oh lyke agreeable to God, and plawſible to the worlde: oh bleſſed couple of louers, enioying a temporall felycitie which will lead you to ỹ euerlaſting paradiſe: this huſband ſhall inſtruct his wyfe without grudge, and ſhe applye to his will wythout compulſion: he ſhall commaunde and finde no reſiſtaunce, and ſhe obey him with all reuerence, if ſhe intreate, he alloweth hir reaſons, and will not denye hir requeſt, if any thing offende him, ſhe eyther ſubmyts,

or

or vseth modestie to perswade: and so lyuing both in one nature, and conformytie of maners, as this husbande wyll not search the lyfe of his wyfe inciuillye, so hir simple innocencie standes alwayes to defende hir from those inconueniences in maryage, which all men feare, and most men finde, vsing rather an vnstayned loyaltie wyth an honest loue vnfayned in them both, then such a disordered will as you haue discribed: For if in any other respect, a man enter this holy estate, let him not grieue, if by succession of tyme, his wyfe chuse. A secret friende against whome I wyll not erect such harde lawes of restraint towardes his mystris, as you (seigneur Monophylo desire,) wherewith I fall eftsoones vpon the matter of loyaltie by you preferred: albeit afore I enter into the fielde of that argument, bycause I wyll not couple so prophane a thing as loue, wyth the holy profession of mariage, it may please you (Madam) to vse pacience to heare, and modestie in concealing your iudgement. But heare Monophylo not content with the matter, and lesse lyking the maner of the man, as one with a home loue stode in more deare value, then all the other felicities in the worlde: you haue seigneur Glaphyro (saith he) I knowe not by what occasion entangled our discourse wyth speach no lesse impertynent to the matter, then somewhat estranged from the generall purpose of the company, bycause in my aduyse to hym that woulde marrye, I dyd not pretende in my plot of singularitie, to bring in question that poynt, vnlesse by the waye, and (as it were) at vnwares, neyther vnder hope to stande long vpon it, nor to helpe my opinion the rather: albeit, seeing you seeme to settle in it, your chalenge shall not offende me: and yf you had well waighed the nature of my reasons, I thinke you would haue gyuen them a higher merite, then those which by your selfe are reuealed, the same contayning no lesse distinction in themselues, then there is common difference betweene lyfe and death, seeing your mariage is grounded

vpon

vpon a voluntarie or rather artificiall consideration, and myne marcheth vnder an inclynation of nature, which we cannot restraine: wherein by how much lesse facilytie the bondes of nature are to be vnknit, then those which we see Arte doth couple and conioyne, euen by so much more authoritie, do I assure and grounde my mariage aboue yours. And I praye you seigneur Glaphyro, (to auoyde wearie speche) how many diuorces, farres, and housholde strifes, doe you see happen daylye betweene the honest and chaste wyfe, and hir husbande: yea, I knowe at this daye, a wyse and discrete Lady (if there be any) equally sprinckled with the fauors of nature, and liberally endued wyth the vertues and qualyties of the minde, whose race of youth hath runne vnder an honest and obedient name with hir husbande, and possessed betweene them a number of fayre children, yet such is his inequalitie and difference of maners with hir, that notwithstanding the continuance of their long many yeares, with ende honest and chast indeuour requisit in the office and part of a wife, he cannot be induced to honour hir with the affection of a husbande: wherein, being cyted in the cause of this disagreement, when he can not proue prostitution or other such cryminall error in maryage, he alledgeth onely that as he neuer loued hir with his heart, so, yet if another man had the lawfull interest of maryage in hir, he could then drawe his affection thyther, is not this man so much the more worthie of rebuke, as eyther his wordes be hatefull, or his example hurtfull to a common wealth, but aboue all his offence is the greater, for that vertue (with the nature of the Adamant) drawes to hir euen people vnknowne: But for my woman, being such one as I haue figured, I will loue hir chastitie and vertue, and not hir proper person, onelye because my minde cannot applie therevnto. I will honor and esteeme in my wife that wisdome which God hath breathed into hir, and not such as of it selfe will offende me: often-

tymes, happening into argument of marryage, amongest sundrie men and women; I heare not seldome as well the one as the other sorte to marueyle of the pleasant and sweete agreement of some maryed men with their wyues: for (say they) if such a man, or such a woman, had chaunced to my lotte, we should haue agreed euen as fire and water: So that what other cause knittes this equalitie and concorde betweene them two, who, being deuided coulde hardly agree with others: but a loue, a conformitie, yea a kindly nature betweene them, which could not holde concorde with others. For if you require a precise perfection of maners in your wyfe, wherewith perhappes your selfe is not furnished, neuer looke to agree with hir in conuersation and behauiour other then as the Lion with the Lambe, whereof the one is of humble and meeke condition, and the other indued with a prowde and hawtie nature. And albeit your wife discretely assay to reforme your inciuilities, and by reuerent obedience seeke to leade you in an honest affection, yea thoughe with the vaile of hir modestie she couer your imperfections, thinking at last to allure you with these honest traynes, yet such maryage will proue imperfect and all hir honest trauelle yeldes but a desperate fruite, because you stande estraunged from hir in heart: our nature neuer chaungeth in vs, and (with the opinion of the Philosophers) who seekes to translate his nature, laboureth with the Gyants in tyme past) to make warre againste the Gods: well may we for a time dissemble & suggestion of our thoughts, as by an artificiall hypocrasie pretending on other estate than we beare: but at length as (with Esops Apes that brake the daunce to scamble for nuts) this nature of ours must renart and take hir place: So when loue once imprintes in hir, much lesse that the man and wyfe shall farre or disagree betweene themselues, but of the contrary they shall bring forth in their lyues and actions, one consent of will, yea there shall be that richesse and communitie of ma-

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ners which you wishe, and the wife of such chaste and reuerent behauiour to hir husbande, as their conuersation shal be no lesse free from reproch, than their whole life farre from example of disobedience. In which estate, were it not better to liue in such sort and pleasure, (albeit the one be deceyued in his opinion) then dwelling in the condition you haue prescribed, to be alwayes plunged in paine and passion: This loue doth so dazell and leade our spirites in a iudgement of affection and fauour, that we value all things in the best, and esteeme nothing inconuenient on the behalfe of them whome we loue: where this wisedome which you wishe: standes vpon such delicate and precise respectes, as she holds nothing acceptable, yea though in your wife were euen the very vertues of Iudith, or the rare constancie of Penelope: wherewith the Ladie noting their vehemencie, me thinkes (sayth she) you leade the companie wrongfully in a cause of doubt, albeit the nature of the matter requires it. But to leaue you mutually contented, my iudgement is that you dyspell still in your singuler opinions, seeing in eyther of them is a cleare resemblance of a truth, like as in cõmon experience and practise of things, that which is proper in one place, we find oftentymes most inconuenient in an other behalfe, and that by the varietie of maners & order of such as handle them. And therfore seeing there is a diuersity of fancie betweene you, let euery one feed on his priuate opinion without seeking to disenherite his companion. But for your part (seigneur Monophylo) if you should be driuen to abandon and exchaunge your lot (I meane your Ladie and Mystresse) to marye the rychest woman in the worlde, I thinke it would disgest with you as an vnsauerie pyll in a sounde stomacke: And euen no lesse to you monsieur Glaphyro, if you were to chuse a wyfe onely for wealth, or altogither for loue, so that (as I sayde) my sentence rannes still to restrayne you of speach, and leane you onely a libertie and contentment in thought recommending into you

(seigneur Glaphyro) a newe memorie of your olde promise to proceede in the matter of loue, whereof you haue giuen vs as it were a pleasaunt taste, and seemes nowe to faint in the chalenge, when you haue kindled our desires leading our appetites in imagination, as though you would warme vs by a painted fyre: only I pray you be not wearie in well doing nor harde to encline to honest requestes, seeing there is no lesse vertue in the one, then the other conducible to merite of them by whome you are required: your request (Madame) sayth he, is no lesse iust in it selfe, then meritorious on your owne behalfe, and your reasons so necessarie, as if I shoulde denie them, I should be holden eyther ignoraunt or obstinate, and so leaue you vnsatisfied in my dutie, and fulfill in my selfe an example of imperfection touching the partes requisite in a Gentleman. And yet Madame, your request seemed a fleeing authoritie, seeing it preuented me in matter, but not in meaning: yea, if I had not a grounded knowledge of you, I should iudge you with those delicate creditors, who, if their day be not kept, doe salute vs sodenly with their Sergeants or officers of areast, notwithstanding you shall be satisfied as apperteyneth, vpon this charge and couenaunt that you receyue my money in payment as it is, seeing I will giue you no other then such as I cull out of mine owne coffers. And so as farre as I remember the degrées of our beginning, seigneur Monophylo, allowes loue mutually of one to one, and of the contrarie Phylopolo would loue in many places: wherein Madam, if I giue my sancte eyther simplie, or as I haue partly learned of you, I craue onely to be defended in my right as well as they two. To make such base marchandise of his bodye, as to bequeath it to the first (according to the desire of seigneur Phylopolo) me thinkes is neyther good nor seemely, & euen so I can lesse condiscend to hold so hard a hande of the bridle, with ymagination of such an Idoll of constancie, as you (seigneur Monophylo) require: onely I

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could better alowe a meane, as the Lawyers vse in causes of contention: I will not denie that the principall poynt in loue, and the marke whereat euery one ought to shoote, is not loyaltie towardes our mystresse, yet considering this great fraylтie which nature hath grafted in vs, as to be all in all and partaker more with mortalitie, than diuine respectes, seeing our mindes be wrapped in the vaile of thys fleshly drosse, if pursuing our necessarie occasions and opportunities, we chaunce into a long absence from our Mystresse, & applying the fauor of the tyme to our desires, happen to rowe in another streame, I cannot make that light scape a deepe offence, nor such exchaunge of pleasure only alienation of mind, & therfore no other fault then eyther may be pardoned or excused: seeing that dwelling still in one constant minde and will towardes hir, albeit I supplie a certaine suggestion and actuall appetite which nature stirres in me, yet with that disordered will, I doe not translate my heart to other then to the Ladie and Mystresse of my first thoughtes, to whome I beare a constant reuerence as well absent as present, wherein as the Sunne keepes alwayes his clearenesse, although sometimes he enter into a clowde, euen so may it be of him who sometimes visites a straunge Mystresse, to whome he yeldes no other affection then to serue his present turne. To be short, seeing friendshippe resides in the heart, and not in these small intemperances of nature, me thinkes loue cannot be violated by a necessitie forced of an instinct which mooues and kindles by nature. And yet will I not establish any libertie (vnder the shadow of such necessitie) to slacke the bridle of our pleasures at all tymes, and vpon euery motion: for so might we runne into a negligent and carelesse regarde of our mystresse, albeit there be many faultes which maye be pardoned for once, but comming to an vse and custome, deserue no small rebuke: wherewith Monophylo, to cutte of the question of marryage: Let vs leaue them (sayth he) to such as pretende

interest in that holy state, and returne eftsoones to the matter of loue where we pitched our beginning, wherin (seigneur Glaphyro) you are nothing so prodigall of your selfe, as Phylopolo, & yet perhaps your opinion might find place amongst the common people, as holding some simple affinitie with them, shadowed with an honest and seemely couer. But being here to dispute not according to popular fancie, but exactly vpon things, I will frankly tell you my iudgement, if friendly you applie libertie to my simple meaning: not onely skope of free speache (sayth Charyclea) but all the authoritie I haue to warraunt and assure your cause, wherein (if neede be) I will become pawne and pledge for you: often haue I read (sayth Glaphyro) that women are sprinckled with many imperfections, as vnable to giue aduice in causes of estate, and much lesse to be receyued into iudgement in matters of this aduice: those be the lawes of men, sayth the Lady, to whose ignoraunce is giuen a certaine supreeme authoritie, least in indifferent reason, they were founde eyther lesse able, or more imperfect than wee, and all to establish an vsurped prerogatiue ouer our vertuous obedience, wherewith offering to proceede further in the honest defence of their simple sexe: Monophylo, either vnder the warrant of hir consent, or at least presuming of hir condition, intercepted hir speach, and pursued his purpose of loyaltie in this sort: if the highest vertue in loue bee actuall constancie, the second felicitie (in mine opinion) saith he, is to haue the thought cleare from all corrupt motions, as neyther to aspire by ymagination, nor attempt by pollicie, howe so euer the season or oportunitie doe fauoure for who maketh profession of true loue ought so to brydle hys sturring lustes to all other women, that much lesse he performe any desire, which you say to be natural, but also that the will or disposition of so doing doe not once fall into hys minde: seeing, who so passeth that honest bonde and respect, and professeth a peculiar consecration to one, is guiltie with

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Gods enimies) in prophane prostitution: yea I can not allowe Scipio, who in the sacke or rifle of a towne refused to behold certaine maydes singulerly fayre, least agaynst reason and honour, he should performe some disordered will of them, by which effect he proued that his heart was not elsewhere possessed: as also that mightie Alexander, who, after the ouerthrowe of Darius, notwithstanding the miserie and chaunce of warre, had brought vnder his commaundement the wyfe, daughters and damosels of that great Monarke, yet he spared to lay vnhonest handes vpon them, as whose honours were in deare regarde to him: not for all this, that I will assure his mind to be intangled elsewhere, but I lay him as an example, that if he were exempt from all passion of loue, what then is his dutie, whose thoughtes are and ought to be aduowed to one onely. All of the contrarie (sayth Phylopolo) for such as doe loue, being more behemently pricked with such desire, then others, and not able oftentymes to possesse the pleasaunt pray of their best beloued Mistresses, are enforced to chaunge of place and partie, to mortifie and passe ouer that heate which they had kindled in them: Vieing (sayth Monophylo) I am not of my selfe able to satisfie you so well as both the case requyreth, and stands necessarie for your incredulitie, I pray you let me alledge here, not a Pyramus, a pacrone and persite example of loyaltie, but a familiar companion of mine owne, not altogither vnknowne vnto you, who, after long and much labor to entice the good will of a Ladie, and the for hir part, feasting him with many banquettes of court, as dissembled fauour, and incertaine hope: it happened that falling one day into a speciall oportunitie of tyme and place, he added newe flame to his olde fire, and requyred to visite the secrete, which, sauing to maryed folkes, nature would not haue kno one but by ymagination: which notwithstanding being denied vnto him, albeit with a gracious nay, accompanyed with a certaine hope hereafter, I praye you

iudge the estate of this poore Gentleman, who, to quiet his vnruly will, went elsewhere to be satisfied, and being vpon the place both free from daunger, and farre from all impediments, he became so mortified, that as well the passion as the cause qualified of themselues: I pray you, what power of loue did he show in this experience: yea such a force and soueraigntie, that albeit we be violently strayned in will and desire, yet doth he not suffer vs to passe the limittes of reason. And albeit this Gentleman, is not in some respect, without his merite of prayse, yet will I not pyple him vpon the bedroll of true louers, seeing he suffered his minde to be spotted with such a corrupt motion: what if (as we read in Authours worthie of fayth) two or three haue lyen by the space of fiue monethes, euen in the armes of them in whom rested their whole affection, and yet, as not to disobey the chast willes of their ladyes, suffred themselues to be gouerned without touche or inclination of dishonour, shall not or cannot a true louer (by the only memorie of the pleasure he encountreth in dreaming or thinking of his Ladie, in whome he lyues in true felicitie) abstaine copulation wyth an other although occasion and opportunitie consent: what numbers coulde I recken (if numbers were necessarie to establish your fancies, as well as they can ouerrule my opinion) to whome their alleageance to their Ladyes were so deare and carefull, that they haue euen cried out of nature, when she hath suggested dishonestly in them; wherein, (for some respectes) I will spare to wade further at this tyme, although I coulde make example of some of your acquaintance and my thorow knowledge, with whome God doth witnesse, that albeit they haue gouerned without daunger the bodies of Ladyes of no small affection, and, by the season and place, might preuaile ouer them, yet would neuer gather the fruit of the garden which lay open to them, and that onely in a reuerent remembrance of their Mystresses, in whome they found more felicitie by ymagination, then

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in all the actuall pleasure in the worlde: which last wordes he coulde not bring forth without some teares, (albeit hee wisely dissembled his passion) the same assuring the companie that in himselfe was ment the example and partie of that pittie. But Phylopolo, according to the malice he alwayes bare to such loues, dissembling withall not to haue vnderstand his wordes, urged an incredulitie to his tale, as holding all his discourse for fables, not of our time (sayth he somewhat smyling) but rather of that first age called the golden season, when men (if we may beleeue Hesiodus) continued in infancie the space of an hundreth yeares: wherein as such men as you describe vnto vs, might retaine lyfe two hundreth yeares, and liuing in such maner, might dwell in estimation both of beastes and children, who for want of knowledge in any thing, and inhabilitie of theyr age, stoode neede to be fedde: euen so also we may well loue such men in comparison with Tantalus, who in the middest of water, and oppressed with a vehement desire to drinke, suffered himselfe to die of thyrst: which fables albeit they allure sayth with some, yet they can perswade no credite at all to me. Neyther doe I meane to trauaile with you to such purpose (sayth Monophylo) yet if by your selfe and not by me, you were well and duly instructed in the obedience and seruitude which in loue we beare to our mistresses, for feare to offende them, it may be, though you were not fully of my opinion, yet you would not altogither withstand it: by which want or default, there is nothing that we can preferre, which (aswell to you as to all others without experience and proofe) will not seeme monstrous and impossible to be done. But now for you seigneur Glaphyro (whome I thinke to haue somewhat satisfied touching the necessitie which you saye in vs by nature) tell me I praye you, what slaunders, how many iarres, what sortes of yrksome inconueniences in loue may spring, if, as you holde, vnder pretence of (I knowe not what) disordered appetite

shadowed with your long absence, you seeke to defraude your mistresse of that which is onely due to hir, and you duly bounde to reserue for hir: would you not the brittle of our hearts to take other ground then of a simple and only presence, as though absence could holde no loue, and men vnseene become negligent in affection, ah how farre is that from the office of a loyall minde, howe lamentable to bee heard of, howe daungerous in vse, yea an heresie most intollerable in a comunion or societie of faythfull friendes: for my part, by these handes and teares which are witnesses of my zeale I protest and prooue the contrarie, that absence is such a torment in our mindes, that the more we stande bereaued of the pleasant philosophie, flowing from the sweete breath and speache of our Ladies, the more doe we honour their vertues in contemplation, and the seldomer we gouerne the actuall motions of their quicke and sparckling eyes, the more doe we trauaile in desire to beholde them, so that it cannot be that we decline in good will, seeing (with the nature of fire long kept downe with straw) absence reuiueth our affection, enforceth our desire, and redoubleth our hope, which truly vsed, is neuer without hys true merite: Herein I haue the helpe of Philosophie, in which this is one principle, that more doe we desire those thinges which we leaste commaund, then such ouer whome we haue a free gouernement, the same perhaps being the cause why many esteeme the Italians most constaunt in their loue (and yet in my iudgement not without their errours that way) bicause that possessing onely the fauour and vse of the eye, without other benefite of speach or secret familiaritie, they alwayes continue in loue, and increase in desire: which is also the very nature and operation of absence: not for all this, that I maintaine presence to procure any default or diminishing of loue, seeing the onely presence of your Ladies, fyxes vp such a present contentment, that all torment, all dolor, yea euery sighe and sorowfull vision

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passed, is nothing in respect of the pleasure which hir onely societie brings, and the same (as an indifferent vertue) deuiding it selfe into a mutuall felicitie to you both, fashions such a fift heauen in you, that you leaue hir not without a vehement desire eftsones to see hir, as a stomacke whose appetite encreaseth by a restraint of meate: This is it which Amadys de Gawle hath figured vnto vs in his.viij. Booke, when Nyquea presenting before hir eyes in a loking glasse hir Amadys de Grece, was so rapt into present conceytes of ioy, that the onely vision in the Glasse defaced all other pleasures with hir, but the forme being taken awaye, the effect also did vanishe as a shadowe on a wall which is gouerned by the reflexion of the Sunne, and all hir former ioyes turned into a mountaine of smoke by the onely losse of that dissembled cause: The like also happening to Anastarax, when he could enioy no more the presence of his Nyquea: Did Penelope I pray you, for all the importunities of so many Princes, corrupt the duetie of hir wiuehode to hir husband for his long absence of.xx. yeares: and she was not induced to this constancie by any feare of hir husband, bicause in such a distaunce of place and tyme, shee might conceale hir fault: no, the extremitie of honest and carefull loue to hir husband kept hir in that vertuous course in hys absence: And euen as good olde Seneca is wont to say, although he knewe is offence would be concealed not onely from the worlde, but euen from God himselfe, yet (sayth he) would I not sinne, for the onely hate I beare to sinne: euen so, the true louer (notwithstanding your volubie fancie) although he knowe his offence shall not come to the knowledge of his Ladie (a thing of verie harde assurance) yet ought he to eschew the inconuenience you spake of, in a reuerent regarde to the perfect loue he beares to his Mystresse. So that as their presence procures to vs a pleasure and most perfite contentment, so absence leades vs in an insatiable desire towardes them: the same being a sufficie-

ent meane to call vs backe from all other temptations: yea this onely desire and constant remembraunce of them (being continuall and extréme) will mortyfie in vs all minde and memorie of euerie other thing. Like as also such torment proceéding of such absence will excéde (without comparison all the delites we can ymagin euen in all the other women in the worlde, so that if my iudgement might challenge authoritie) I holde that such loue in it selfe is so passioned, that by it we forget all other passions and fancies, & are made as halfe Gods in such sort, that in respect of our great fragilitie, we are not able to drawe our selues from these intemperaunces whereof you speake (although God commaundes vs) yet, being clothed with this kinde of loue, (notwithstanding all the pleasures of the worlde muster, and present afore our eyes, we shall not swarue or decline one iote. And nowe touching the latter part of your discourse, that loue consistes not but in the hart, & not in these inclinations of nature, wherewith necessarily we are touched, your opinion is not altogither without the societie of reason, wherein (as I thinke) you might alleage that Apothegma sometimes attributed to Aelyus Verus Emperour of Rome, who, to couer his wanton and licentious factes, sayde it was not lawfull by the honestie of mariage, to execute his passions vpon his owne wife, and therefore (to preserue the honour of wedlocke) he allowed himselfe a conuersation with other publike women: euen so might you allude as not to contampnate this precious cloake of true loue, a lawe or libertie to doe as much on the behalfe of them on whom you had not fired your heart: Albeit you make a further restraint of your selfe, as not desiring the execution in such thinges, but onely when by a naturall violence, you are forced to doe it. But I pray you tell me seigneur Glaphyro, if you had maryed a wyfe not for any setled affection towardes hir, but onely in a grédie regarde to the greatnesse of hir wealth (as we haue sayde before that

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marryages toke their beginning) and she glosing with you in affection, and profesle a presentiall obedience to you, and secretly prostitutes hir selfe to another, would not hir dealing be of hard digestion with you: yea albeit, you maye aunswere that it belonges to euery wife dutifully to conforme hirselfe altogither to the pleasure of hir husbande, and not to seeke to delite the residue of the world, yet, would not hir abuse seeme intollerable with you: wherein then if you toke your wife vnder pretence of gaine, without anye consideration of loue, what would you say if she, whom the heauens seeme to haue reserued for you, imparted hir bodie with another: Oh lamentable destinie, oh griefe without comparison, oh dealing might you say, whose bare remembraunce bringes with it a horrible ymagination of death: for my part, albeit I make no carefull inquirie in suche things, yet, in nature and reason, I holde it the greatest wounde that can happen to the heart of man: so that you must not thinke seigneur Glaphyro, that recipprocation is not founde in your Ladie, who feeles no small smart of minde as often as you releeue straungers with the almes which she accomptes proper to hir selfe: where as be it that she be ignoraunt, yet ought you not to pretende woorse to hir, then you would she should performe againste you, bycause it is peremptorie in Gods iudgement to rewarde sinne with his merite, and returne to euery one the same measure wherewith they haue serued others. And this is one poynt (sayth Phylopolo) which might giue place to the question, wherein perhappes I will one day offer you the chalenge, as finding it straunge that you will make march vnder one Methode the man and the wyfe: albeit, for the present I will reserue it to another season, onely to discharge my selfe now againste seigneur Glaphyro, who for the better authoritie of his opinion, seekes to make vs vnderstande, that loue hath none other residence then in the heart, and nothing at all in these naturall intemperaunces

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which he sayth are nourished in our mindes: sure seigneur Glaphyro, me thinkes you seeke to leade vs in a straunge construction touching the force and vertue of loue, seeing, ther was neuer louer, who loued not to this end which you so far estraung & banish from the park of loue: what other cause is there of our affection, or what else doth induce vs to loue our Ladyes, if not this last felicitie which we pretende to finde in them, wherein besides common experience, which of it selfe ought to suffice to iudge betweene vs, how many examples haue we reade in antiquitie, amongst whome we finde no one louer, who at length hath not required of his mystresse that poynt which we call the fruite of loue, the same (in mine opinion) being the motion and onely purpose of this extréeme loue: nay rather it is euen loue it selfe, which is none other thing then a desire to vse and possesse. Great surely and gracious is the effect of the eye, hande and heares, but not of such force, as that in them we may finde a full reliefe to the torments we endure: but rather with Mars when he possessed frankely his Venus, let vs directly seeke out the marke whereunto loue leades vs. And albeit from the eyes and lookes doe flowe no small contentment, yet they are but dymme starres in respect of the other light, wherein I holde him altogither insensuate, who vnder anye other consideration pretendes to professe loue to Ladies. This speach is not indecently vsed seigneur Phylopolo, sayth Monophylo, neyther improperly applyed to the present matter: onely I thanke you, that in fauouring partly my opinion, you offer me simplie your ayde, without the which notwithstanding I thinke Glaphyro vnderstanding my reasons woulde haue condiscended to my saying, as being of it selfe sufficiently defensible. And albeit I haue nowe to rest in quiet with him for the matter of loyaltie, yet me thinkes, (notwithstanding I acknowledge somewhat vnthankefully the benefite you haue presented to me) you and I shall not so easily accorde, bi-

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cause (in my iudgement) as you seeme sinisterly to comprehende all the nature of loue, so I will not resist that the louer ought not to thirst for the thing which you holde in such estimation. But that to loue onely for that respect, is eyther true loue, or friendship of continuance, I maintaine againſt you and all chalengers, hoping you will take it asfrom him whose nature cannot be disguised from the office of a true louer: we see by experience many men who, pretending onely that marke and ende in loue, after they haue brought their pretence to a matter of effect (as men whose natures chaunge in a moment, they become no lesse colde in desire, than earlie they laboured in vehement meanes to aduaunce the execution of their fleeting will: yea, they are euill acquainted with the nature of loue, who dispose him onely vnder a contentment so fraile, he being in himself so diuine and wonderfull, and the pray after which they hunt, so passable, and of no abode: indeede this I will confesse that nature, to multiplie this huge and rounde bodie which you see, doth kindle in vs by a secrete wisedome certaine motions or stinges, which with good right, some haue called brutall as being common to vs with other creatures, and not onely with them, but euen with trees and things not sensible, which seeme to blome and become fruitfull for the encrease of their kindes: which naturall vehemencie, if it had not bene necessarie also in vs, this huge plot and workemanship of the earth had sone taken ende: This is the cause, why, intercepting our willes; and guiding our affections by these disordered appetytes which necessitie puttes in vs, we beare to the communitie of women, certaine sparkes of stronger good will, than to men, and they likewise to vs: the same happening in ordinarie example, seeing there was neuer personage of such deformitie (if I may charge him vpon his fayth and conscience) who naturally receyues not (specially in a conformetie of things) more contentment in the companie of women, then

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in the felowship of men: For our nature doth euen reioyce in them, as seeing hirselfe (by an honest and lawfull coniunction of one to another) immortalised: So that by this meane is founde an affection verie vehement which generally wée beare to all women. But not this perticuler friendship of one to one whereof you speake, which in my iudgement consistes as a more vyolent cause then that which you alleage: wherein I will lay my selfe vpon the relation of certaine noble minded men, who albeit doe honour their Ladyes with a setled affection, pretending with all pollecie to conquere the extréeme marke and felicitie in loue, yet I haue noted them to rest best satisfied with the onely vse of the sight, presence, and speach of theyr Ladyes, and that bicause they feared, that being possessed of that inuisible paradise, their loue would conuert into some chaúge, then much lesse that they estéemed it to be the onely cause of their affection: yea it is a common perswasion among the populer sort, that hauing wonne that point vpon a gentlewoman, loue (which the sonne when he is at the highest) beginnes to decline, and then better is it to hunt the chase, then obtayne the pray: so that (according to the purpose of their reasons) the selfe same subiect, which (as they iudge) is the very spring and original of loue, is also the whole and onely reuersor of the same: seeing their building being pitched vpon a frayle foundation, the worke and matter dessolues in it selfe, the same happening oftentimes to such foolish louers, who rest no lesse deceyued in their enterprise, than their thought was vayne: But nowe seigneur Glaphyro, let me aske you this rouing question, if two louers, not setting their minde vpon this contentment which you meane, and yet one of them betray his affection, as to become prodigall of his bodie elsewhere, doe you thinke this abuse is not a tyring griefe to his mystresse, if by chaunce she come to the knowledge of it: This I say, because that you, establishing your loue in the heart, estéemes these naturall

turall intemperaunces as you call them not to touche or hurt in any sort such as doe loue: wherein (for my part) suche is my opinion (and in it is some conformitie with yours) that loue kepes his true and only abode in the hart, not styrring by suche intemperaunces, but by a certaine greater cause, as ymmediately I meane to proue, and yet neyther one of our sayde two louers can impart wyth a straunger without our extreme displeasure: bicause that as the lyfe of two louers dependes mutually one vpon an other: the man liuing altogither in the woman, and shee like wise reposing onely in him, so they could not but communicate both in equall griefe, if others besides themselues woulde presse to giue pleasure, not onely such as nature kindles in vs, but generally, to their Ladies, as their Lordes: And yet they spare it in themselues, as in a reciprocall regarde delyting farre rather to fede themselues with a sweete and sugred desire which by this appetite they haue, then with a cloyed fulnesse gathering the pleasaunt fruit one of another: yea we are so deeply vowed in them, and they assured in vs, that if it happen in a dreame, their ymaginations haue deceyued them, as thinking to haue communicated with vs (such is our pleasure to thinke that felicitie moued in them by our occasion and meanes) we tryumphe in no lesse inwarde ioy and gladnesse of minde, then if we had béene present to perfourme and execute our willes: For (to vse a iudgement in simple truth) the pleasure doth not so much moue vs in our selues, as the desire we haue to be the cause of that wherewith our Mistresses may participate, seeing as we are borne for them and not for our selues, so we liue in them and not in our selues, and die in them, to be eftsoones reuiued in them: lyke as also the benefite which we promise our selues to receyue of them, although in it selfe, it conteyne singuler greatnesse and merite, yet is it not so highly perfite as that which we hope to procure to them: and so doubt not at all (sir) that

there is any one in loue who is not extréemely gréeued, when his pretended friend or seconde himselfe, findes contentment with any other whatsoeuer: not that their loue (as I sayde and still maintaine) be grounded vpon such substaunce: In déede we desire and thurst after that poynt, bicause nature vpon great cause & consideration hath taught vs so to do: But as we desire it by nature, so loue by a more violent reason teacheth vs a modest gouernement, what is more to be sayde: Although there were no hope to enter that common hauen, and that my mystresse had made mée altogither desperate in accustomed expectation, yet I stand in the same dutie and regarde of settled loue that was rooted in me before, albeit vnder this singuler persuasion and assuraunce in my selfe, that there was no default of friendship, but rather some greater reason tending to entertaine our loue which induced hir to denie me: wherein also if other occasion should leade hir, as to be more affected to an other than to me, or holding me lesse deare, than eyther I haue hoped or she professed, yet my loue should not diminish otherwayes then by a Metamorphesis or tragicall conjunction into pyning griefe, which (as the Aegle vpon Promotheus) should plucke and pynch my heart by peecemeale, till, with my loue, my life were also resolued to ayre, bicause I onely desired to be in place, to giue hir the contentment she wished, more in contemplation and regard of hir, than of my selfe, who if my loue did not aspire but to that poynt, I woulde neuer rest till I had aduaunced the issue and conquered that happie effect: and yet in thrusting for it, I desire it not, as in desiring it, I doe not long for it, but as a doubla affection, I make it farre inferior to other regardes I repose in hir: You may aske me here what is this true loue, whose pleasaunt torment so throwes the worlde into passions: wherevnto the Philosophers shall aunswere for me, who in a deepe insight, thinking to attaine to the vnderstanding of natures, imagined loue to be a most excel-

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lent forme or plot, exceeding generally the consideration of man, and therefore did figure vnto vs an Androgina, by whome they ment a man composed of the Masculine and Femenine sexe, and he standing in his state of perfection, swelled in such mortall pryde agaynst the Gods, that by that meanes he was afterwardes deuided into two.

But it is most manifest, that this vnitie of the two halfes, is not ment by a coniunction of the bodyes, but by the communion of the myndes: bicause this superficiall forme of bodie which we see in our selues, is not the man of whome we speake, but an organe of the man which we couer in our selues, like as we note euen from the beginning of the worlde, that God hath formed vs to his owne lyknesse, as allwayes inuisible and deuided from all corporall masse, vntill the tyme wherein he is to accomplishe his promises: If Plato were the first that preferred this opinion of Androgina, as I am not resolute that he ment the onely coniunction of myndes, so I dare fully assure my selfe that he figured such a myracle, to represent vnto vs some heauenly matter in lone: wherein it may be disputed of it in such sort, as one, by whose search and trauayle in Egypt, he had communed with the priestes of the lawe in the hystorie of Moyses touching his Genesis: But what neede wee acknowledge this Androgina in the Greekes and forraine Philosophers, who onely (as it were) by certaine chinkes and creuisses beholde the Sunne, seeing the true light thereof remaines amongst our selues: and whatsoeuer they defined of it, was eyther ignorauntly or by stealth which they haue disguised since, as not to be seene to borrow any thing of other straunge nations which they call barbarous. The true and onely Androgina is that which was presented vnto vs, not by a hystorie or ryding tale, but by a marueylous effect in the person of Adam, when this mightie Architector of all thinges, of a souereigne wisdome reserued onely to himselfe, framed of one bodie, and one spirite, two

bodyes and two myndes, which proues this amitie to bee more deuine and heauenly than the common sort can presume: Albeit if you will that I declare more at large (hauing already in short reuealed this excellent myracle vnder the which is comprehended the Image of true loue) what libertie God hath left vs since, to loue one another, and the cause why we traueyle in affection: Assure your selfe seigneur Phylopolo, to note no lesse confusion in me, then happened to him, who vndertaking to dispute vpon the nature of God, referred it alwayes from one day to another, as a thing incomprehensible to our myndes: Oh God what thing is loue: may I say it proceedes of a similitude maners: or that he takes his beginning of a conseillation or influences of the selfe ascendantes vnder the which we are borne: No, no, for then, in both the one and other maner it must needes follow by infallible consequence, that no man louing should be deceyued in his loue, but be encountred with reciprocall action, I meane, euery one that loued, should be also beloued: And to establish loue vpon a selfe education and mutuall nourriture, would seeme no lesse farre from reason, then free from all conformitie to truth, seeing mutuall nouriture, kindles a custume and certaine sparkes of priuate familiaritie: but neyther one bodie, nor one spirite, sure, seigneur Phylopolo, the more I aspire into consideration of this great diuinitie which we speake of, the more am I rapt into cõfusion, with such ghastly amase, that me thinks it were better for me to iudge that loue is not, then rayling my thoughtes aboue the reach of nature, to seeke to flie into his dwelling, to discouer the force wherewith nature hath armed him euen from the beginning of the worlde: And euen as who pretendes to comprehende the substaunce and maiestie of this vniuersall maker and creator of vs all, discourseth in himselfe his most infinite myracles, as thys rounde and firme plot of the earth, and the volable course of the skies aboue, & so discending from one wonder to an

other,

other, fyndes at laſt, by the greatneſſe of theſe effectes that the great GOD is not to be diſcerned by the faculties of moꝛtall iudgement, but that he contaynes an eſſence exceeding mans conſideration: euen ſo, to whome ſo euer it laye in deſire to vnderſtande at large what loue is, it is neꝛdefull he enter into a perticuler contemplation of all his wonderfull effectes, and ſo, reſolue and ende that it is a thing, whoſe knowledge can not enter into the ſpirite of man: So that ſeeing loue takes his being, neyther of a heauenly influence, noꝛ conforꝛmitie of conditions, noꝛ laſtlye of a cuſtome oꝛ mutuall conuerſation, what other thing ſhall I tearme him to be, than a mocion ſturring I know not how, which is farre moꝛe eaſie to be felt in our hartes, then vttered by ſpeech: yea it ſo knittes and vnites our mindes, that being the cauſe of a perpetuall death, yet it reuiues vs in an other, making vs forꝛget our pꝛoper condicion, to remember our ſelues eſtſones in an other, ſeconde our ſelues, and dꝛawes vs beſides by a deuine power, with ſuch a ſtrong and indiſſoluble bonde (returning to the firſt Androgina of our father Adam) that he diſtils two ſpirites into one bodye, & by the ſame miracle bꝛings to paſſe that two ſpirits be made one minde in two bodies, (is not this I pꝛaye you) a moſt ſoueraigne and extrẽme miracle, wherein to the ende to dꝛaw you to a better vnderſtanding of my ſaying and not to thinke it a fable, is it not (as it were) to haue one ſpirite in two bodies, when a man and woman differ not in deſire of thinges but applying in conforꝛmitie of willes and affections, the one doth not deſire but that which the other doth with, and yet being one minde in two bodies, they become in ỹ ende by a ſinguler metamoꝛphoſis & exchaunge two ſpirites in one body, becauſe my miſtreſſe ſtanding in full poſſeſſion of my hart, & I likewiſe ruling ouer hir affections, I can not but eſteme my ſelfe to poſſeſſe both mine owne and hirs, and ſhe likewiſe to gouern them both, ſeeing that like as if I be named

Loꝛde

Lorde ouer hirs and hir, I may rightfully meane my selfe the onely possessor of both our heartes, so, albeit we seeme both depriued of two mindes and two hartes, yet we retaine and possesse both the one and other in our selues: And therefore who can saye that the knowledge of loue is liable to happen into our mindes: or that wee haue the faculltie to discerne the true substaunce and matter of loue. This is the cause why the auncient fathers and philosophers, amongst the demons which they established (the onlye searchers out as they thought of our thoughtes and actions) called loue Demon, as to aduise vs thereby that it is a thing enforced by a natural instinct, (as it were) by an impression which we keepe of our auncient ymage, without other consideration, a thing to be discerned by actuall example: seeing that euen as, when we encounter vpon a sodaine any of our olde friends, whose long absence leades vs in a want of knowledge of him, we wauer in iudgement, and yet being assured in the ende that it is the same of whome we doubted in the beginning, we embrace him with plawsible signes of so happie a meeting: euen so reseruing some knowledge of that auncient custom, wherin it seemes the heauens (if we may vse the phrase of the Philosophers) did consent to vs, as sone as our eye hath taken holde of hir to whome our nature doth drawe vs, we beginne as all amazed to enter into knowledge and (albeit not wel assured otherwaies than in feeling some litle spark of the auncient coniunction) fortifying our selues in our selues by little and little (as being then assured to haue founde againe the obiect whervnto the heauens haue bowed vs) we delight, we congratulate and become familiar with euery pleasure end contentment: wherein notwithstanding I doe not holde, that after such caractes engraued within vs, and that the two louers be tyed togither in one minde, by I know not what benefite, which they vnderstand not (for so hath loue taught me to saye) we do not

desire

desire after a long vse & conuersation togither, a coniun-
tion of the two bodyes one in another, the same being that
appetite which nature hath infused generallye into vs all
and that we finde it better in our Ladies, than in anye o-
ther woman whatsoeuer in respect of the great sympathya
and bound of friendshish which is betwéene hir and vs, the
same retayning such a force in action of our loue, that if
after such a valyaunt beginning, we chaunce to be called
to perticipate in the pleasure, much lesse (in mine opinion)
that our loue diminishe or fall into any default, but ra-
ther that it will take new force and alwaies encrease more
and more: Where if euen in the beginning we had not
trauelled but for that poynt, the conquest had béene loth-
some, and the continuaunce none, séeing when the desire
had béene satisfied, our delight woulde haue vanished, as
the smoke dissolues when the fire forbeares his action, and
euery effect mortelleth when the cause is taken awaye: so
that as I can not alowe that loue (if loue it may be called)
eyther constant or of continuaunce, whose onely purpose
is to possesse that poynt: so also he is weake in opinion,
whose feare makes him doubt that the greatnesse of hys
loue will diminishe by this meane, and therefore dare not
intreat his mistresse in that respect: Loue is then a power
lying betwéene the two worse extremities, not setting his
originall vpon this common lust, and yet, though long hée
doe reiect it, at last he doth admit it: the same being the
cause (as I beléeue) why all our church lawes in the consu-
mation of a true mariage (wherein ought to consist the
marke and ende of true friendeship) require not but the
consent of the parties: as though this true loue of mariage
ought not to passe but vnder a conformitie of mindes, and
not by any lust or suggestion of the flesh: Thus ended
Monophylo, not without a singuler contentment to Cha-
riclea, who to witnesse how deepely she fauoured his fine,
wished she might warrant his opinion with such authori-

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tie as she woulde, the rather (sayth she) for that with the propertie of Archars, who aduisedlie direct and leuell their arrowes to a little white, in respect of the white, which of it selfe is a small substaunce, but in a certaine secret regarde of honour to come nearest that little marke: euen so albeit your louer aspire mistically to that last and desired sacrifice in loue, yet it is not the principall purpose that first induced him to loue: wherein suer as your reasons holde suche conformitie with truth, that if loue himselfe should discende from his temple to dispute herein, he could not more lively touch the very white of this businesse, so I beleeue ỳ in your mouth are presently reuealed ỳ oracles of Cupido, whereof seigneur Monophylo, according to my prerogatiue, I institute you from thinstaunt, archebishop. Euen now began Phœbus to chaunge complexion, conuerting his rayes of warme reflexion into a darcke dispersion, inclined (as it prowed to releeue the earth with some pleasaunt dewe or swæte shower, which notwithstanding) had no power to offende in any sort these fower valyaunt champions of loue, who by his deuine prouidence had so well pauished them with trées and leaues intricatelie enterlaced togither, that neyther the sunne had any hurtfull power ouer them, and much lesse the winde coulde vse his violence, by meane whereof, the Ladye, after a little pawse, fell eftsones vpon the matter of hir last speach: If (sayth she) Cupido be drawne to fauour you in respect of your argument, I stande in doubt whether the sunne hath reason to rest contented, as seeking to quenche the fire which you begunne to kindle in vs touching the deuinitie of loue: which perhappes he doth for malice, as seeing this little mightie God doth blowe vp more flame within our hartes than he that is esteemed the generall starre to giue light to the whole worlde: vnder your correction Madam, sayth Glaphyro, Monophylo hath brought the sunne eftsones into memorie of his auncient lones, which I see he

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can not remember, without these sweete teares which you see hée lettes fall, to recorde the great vnthankefulnesse he receyued of his Ladie Daphne after so many infinite merites: And so let him be excused (sayth Charyclea) only this condition I promise and make, what teares or showers so euer he let fall, not to depart from this place till our argument be further enlarged, and drawne to an other yssue: and alwayes will I allow your reasons seigneur Monophylo, wherein you haue not onely deuinely satisfied the deuinitie of loue, but also erected a notable method and meane, not how the louer ought to behaue himselfe, but (without difficultie) how he may maintaine and defende his chalenge wherein I doubt not but these gentilmen will not onely approue the matter, but ioyne with me in voyce, to commende your iudgement. Onely phylopolo, to whome these contemplations were of carelesse regarde, as delighting rather in a libertie of minde, and generall assemblyes where he might liberallie sient with all women and put them in some waspish humour, desiring here to playe an other partie with the Ladye, and conuert his weapons not against Monophylo, but couertly to touche hir, I coulde with all my heart, Madam, sayth he, passe my consent to the opinion of Monophylo, as by that meanes to be acceptable to him for the matter, and not hatefull to you that so allowes it, but séeing you take pleasures to sounde me so déepely, I pray you let me haue frédome of spéeche with fauour, and rather equitie in iudgement, then disdaine to heare my short opinion: I haue listened, with no small diligence to his tedious reasons, whereof as I finde some good, other passable, and the most part impertinent and lothsome ynough: so aboue all I finde the chiefest marke whereunto he séemed to pretende, was, to make vs approue loyaltie of one man to one woman: wherein, seigneur Monophylo, albeit modestie hath hitherunto bridelsd in me, that which desire

offred to enforce, the rather when you fell vpon that poynt wherein you haue giuen such a gloase to fayth: yet seeing you are setled in this voluntarie pawse, I can doe no lesse (with the present opportunitie) than enter the fielde against you, the matter of your retoricall answere to seigneur Glaphyro, whome you haue established iudge in his cause as to know, if his Ladie commit heresie in loue against him, whether he coulde quietly digest it or not: hoping by such pollecie drawing the worme from his nose, to make him confused in his saying: But seeing in a ciuill and respect of high curtesie you seeke to beare the state of procurer generall to the communitie of Ladies, I hope my motion will not seeme intollerable, if vnder the like affection of nature, I seeke to be protector to maintaine in their rightes, the condicion of men: wherein I doubt not with such reasons in my selfe, and honest conformitie on your side, to make you see and know, that albeit loyaltie is requisite in the woman to the man, yet that men are not loyable to such lawes, although women (for many necessarie respectes) stande subiect to their awe. I thanke you (sayth Glaphyro) for that of your selfe, without anye motion or merite of mine, you vndertake the defence of my cause, wherein (according to your liberall offer to stande me in this pleasure) me thinkes Monophylo maye well assure himselfe, that albeit, in the charge you meane to lay vpon him, he haue the better of you, yet shall he with much difficultie mainetaine his prose, that loue consists not but in a thing, which he cannot vnfolde, seeing suche formes as are not to be reuealed doe seldome happen in loue: Here, I gouerning (as I haue sayde) their exercises, and therefore concealed my selfe, as rather to vse mine eares than my tongue, seeing them passe ouer so lightly the last speaches of Monophylo, and desirous to supply their default, concluded at last to breake my first purpose of silence: and therewith rising my selfe in my

place

place, without other reuerence, than if I had affiſted their company all that after dinner, preſumed to tell them that in thoſe two poyntes was cauſe of controuerſie worthye ſuch an aſſemblye, and to the which it belonged to Monophylo, in common houre, to prepare his aunſwere, leaſt he were noted either of inſufficiency in matter, or obſtinacie in will, and ſo loſe in one inſtaunt the eſtimation which he had ſo painefully gotte, and carefully kept: for my part if by you others I might be admitted into the ſocyetie of this quarell, I would eaſily incline to the part of you ſeigneur Glaphyro & Phylopolo: & therfore let him if he liſt, whet both his wit & tongue, the better to aſſure his credit in the defence he hath taken in hande: here Madam Chariclea, amazed aboue the reaſt with my ſodaine approche, but more troubled (as it ſeemed) with my boldeneſſe of ſpeache, what ſeigneur Paſquier ſayth thee howe are you dropped out of the clowdes, or by what chaunce are you ſo aptly light into this company: ſuer Madam, and by that fayth which I reſerue for the God of loue (quod I,) I finde my ſelfe no leſſe paſſyoned then you, and to tell you the cauſe and maner of my comming hither, though I vſe a ſimple truth, yet I feare it woulde carie incredulitie with you: onelye hauing to recorde at large my vnquiet thoughtes, trauelling in contemplacion to the goddeſſe of my deuocion to whome you are no ſtranger, I knowe not by what happie wind, I was blowne into this pleaſant hauē, where with no ſmall delight, I haue made my mind a regiſter of all your diſcourſes, which I did not thinke to interupt, without this occaſion of Monophylo, who contrarie to the opinion of Phylopolo, goeth about to proue that loue is not a luſt of corporall coniounction: which I can not conſent vnto him, albeit in ſo doing I ſhall ſomewhat tranſgreſſe your will: your will is not lawe (ſayth the Ladye) and muche leſſe of autorite to direct the compaine, ſeeing as you haue no prerogatiue in counſell, ſo

you are not touched in example, and so, if you can not forbeare partialitie in iudgement, at least let modestie gouerne your speech, least either you innouate your purpose or deserue to haue the law of silence layde vpon you: for we haue alreadie passed sentence on Monophylos side as also Phylopolo, hath alowed his reasõs, to whom belongs a deeper interest in the matter than to you: whereupon Phylopolo (after the company had somewhat saluted my sodaine comming) protested in his owne behalfe, that it should not be long of him, that I vndertake not for hys sake, his defence: And if (saith hee) I haue negligently past ouer any discourse of Monophylo, it was not for that I did consent with him, but onelye vpon a new occasion, that I myght charge him with innouacion of matter: therfore it may like you (good Madam) not to alledge my selfe in preiudice of mine owne condicion, and muche lesse that negligence make me to loase my case, if there be iust cause of fauour: I aunswered to be as frée from such meaning, as farre from the fact protesting rather to liue in silence all the rest of my lyfe with the contentment of Madam Chariclea, then to hazarde hir displeasure by anye libertie of speach, by which sute she was content to graunt me audience albeit vpon this charge, that there shoulde be no expectacion of reply, if perhaps any matter succede to the disaduauntage of seigneur Monophylo whose argumentes séemed more acceptable to hir (although they were naked and voyde of reason;) then all my prowes, figured in the subiect I pretended, what sence and methode so euer they conteyned: whose lawe albeit I allowed, as estéeming hir worde, aperemptorie warraunt, yet Phylopolo (after some waspish and reciprocall iarres) denied hir to haue any suche soueraignetie ouer that little felowshippe, and gaue me an inckling to beginne, as in whome hée séemed to repose his protection: No rather the defence of loue himselfe (sayde I) and that against him, who, vnder

a pretence to protect him, thought by a certaine art to reuiue him, when in deede he hath altogither mortified him wherein notwithstanding I halfe excuse him, as imparting the cause with loue, who albeit will make himselfe familyar with vs, chewing his seate in the verye intralles of our hearts, yet he will in no wise that we knowe hym, but couering more and more his nature, he leaues vs onlye a iudgement according to our perticuler affections for loue being as a Camelion chaunging diuers coulours according to his sundrie obiectes, euery one hath his singuler opinion according to ỹ varietie of passions that are in him: and yet in this diuersitie, I neuer knewe louer, who eyther more or lesse aspired not to this last poynt of pleasaunt vse, according to the suggestion of the passion which he endured: For euen as in all thinges wee pretende to a certaine ende, so loue must necessarilie containe a last effect wherein our mindes rest satisfied: All men trauell to eate, and supplie the necessities of nature, the Captaine to winne honour, incurres perill of death, and the pensionarie souldiour runnes to the warres to haue part of the spoyle: yea there is no sort of operation how light so euer it bee (vnlesse it proceede from a mad man) wherein is not a hope of gaine and speciall pretence of a resolute ende, the which as it proceedes not but of a lust that failes in vs, so the more we are tormented in it the more doe we settle our heart vpon it: So that it is necessarye there be a certaine ende in loue, wherein albeit we fele our selues affected according to the varietie of our passions, it is needefull there be a generall cause by which, or for which wee loue: But least we be abused by the meane of equalitye proceeding of the proximitie of causes, you shall here vnderstande seigneur Monophylo, that all the Philosophers maintaine (as certainelye is true) that in all the thinges of the worlde there be two principall causes, efficiens, and finalis: that they name efficient or originall, wherof the

thing is, and by the other is ment the cause, why and in whose fauour the thing is: which wordes albeit to some delicate stomackes maye seeme to smell somewhat of the schoole, yet they are not impertinent to the present questiō as also necessarie to who soeuer seekes to vnderstande the knowledge of the truth: oh thrise and thrise happie is hee, who vnderstanding these causes, hath the facultie to distinguish the one from the other, the same being the want (as I gesse) which hytherto hath kept you in this fowle errour, for to take away this impression from the people that this lust and desire of the flesh is not the cause why we loue, you seeke to proue it to be a thing accidentall, (which notwithstanding) proceedes alluredlie of the true & pure substance of loue: The efficient or originall cause by the which we loue a Ladye, is in deede the selfe same instinct which you say breedes in vs as it were by the permission of heauen: but the ende and purpose why we loue is, to possesse wholye, pleasauntlye, and absolutely, and so euery one of vs doth loue, as one daye to possesse at our pleasure, and the cause, by which we are induced to desire this coniunction more with our mistresse, than any other, riseth of I know not what, which you say is more easie to feele, than able to be expressed, which we imprint in vs, by a certaine opinion we conceaue of it, making thereby a peecemeale or confusion of reason with passion: This is the cause wherefore our common and generall mother, sought to deuide vs from all other creatures, who without discretion of that which pleaseth them, but pushed forwarde by their first motion, tending to the conseruation of their kinde, seeke indifferent conuersation with their females, not knowing what it is to loue, bycause in them doth want opinion, the chiefe cause that breedes loue, some notwithstanding will not sticke to maintaine that they haue a certayne ymagination and sparke, to whome, if they haue proued the condicion of beastes, I leaue the

matter

matter to their beastlye iudgement, seeing it is not for the respect of beastes I speake, but for men which loue: wherewith Phylopolo dissembling his thought, yet haue I learned alwayes (sayth he) that louers were beastes: I know not (quod I) either what sortes of louers you meane, or with what formes of beastes you resemble them, but well may I daunt for my selfe, by the honour and loue which of long I haue borne, and yet with all reuerence do owe to a singuler mistresse of mine, of a simple vpyot, I am become better instructed, then if I hadde runne ouer all the preceptes of the Courtyer. But not to wander in variety of matter, as I holde with you (seigneur Monophylo) that loue kindles of this naturall instinct, so there resteth onelye in proofe betweene you and me, and the same to be handled by some sufficient meanes, whether the onelye ende of loue consider the sweete vse, wherein if I might strengthen my selfe by the common opinion of the worlde you should not onely loase your chalenge, but resigne at one instaunt both the fielde and the fight: for (except your selfe) what is he in the worlde that loues not chiefelye for that ende, and yet (sir) not to allure my selfe vpon so fraile a iudgement, I praye you tell me, if the loue of a man to a woman pretended not but to the minde, why shoulde we feele the same to passion vs, sometime with a white winde of hope, and from thence to a storme of sorrowe, and then sodainelye become as ouerwhelmed with quasieneste of feare. And in the friendeship of man to man, we are touched with no such torment, sauing that in this last wee holde our selues satisfied to be beloued of them, and the same being knowne vnto vs, we haue alreadie touched the poynt of our pretence: but in the last, besides the mind we accompany our desires with a hope which leades vs in a promise to bring vs one day to the porte of pleasaunt possession: Besides I pray you tell me, if this loue were guided onely by a bonde and coniunction of mindes, ought wee

not

not, by naturall iudgement, rather loue him whome God hath fashioned in euerie degrée like to our selues, then to folowe the woman whome it séemes he created one degrée inferiour to our selues: But we proue the contrarie in common example and experience, seing (without comparison) wée rather doate of the woman, than loue the man: yea we see (by this feminine loue) that the lawe of true friendeship, which was betweene man and man, hath béene violated and corrupted, wherein I coulde commende vnto you the tragedye of Gysippus and Tytus, which Tytus, notwithstanding the auncient and setled friendship betwéene him and his companion, which was such, as their séemed to remaine betwéene them a common will in all things, yet such was the violent furie of loue towardes the future spowse of his friende, that it dissolued that strong and long league betwéene them, and notwithstanding the order and helpe of his companion, he prepared his owne destruction: the same mouing, for that he proued in his minde two extremities of contrarie qualitie: albeit the one more vehement than the other, which was loue, whose sharpe stinges so prickt him forwarde, that albeit he woulde haue refrayned in fauor of the friendshippe to his déere Gysippus, yet he hadde no power to applye other remedye, than by his death, whereunto he prepared him selfe: A like example doe I finde in Iustine, of the sonne of a king, who defyling all lawes of men & nature, was so enchaunted in loue to a stepmother of his, that notwithstanding his office of obedience to his father, yet coulde he neuer be purged of that euill, but eyther by the accomplishment of his desire, or that death had applyed a playster to his raging sore: what set abroche these vesselles of frensie in these two men (for so maye I call them, as by whome was violated all right of friendship and nature) but that in the friendshippe of man to man is comprehended but a cõformitie of minds and this loue containes a sympathia, communicating both

both with the minde and the bodie, I meane, (as touching the bodie) this fleshly copulation, the onely ende and purpose of our loue: for euen as in all other thinges being come to the ende we aspire to, we resolue into a contentment and absolute quiet, euen so by this onelye meane, these two afore named attained to the execucion of their passioned desires, and not onely they but all others arriuing in that desired port of pleasaunt vse: wherein, in place and proofe of our former perplexities in these extreame desires, being in this hauen, the stormes of our violent passions, do eyther absolutely dissolue, or partelye qualefie, and loue takes in vs a newe forme and habite as our nature is disposed, abyding still notwithstanding in his essence of loue: this is the cause why the Ethnicks haue figured the same Androgina by you alleaged, as when the two parts & moyties seperated, seeke to reioyne themselues, as an auncient poet of that time helde that the soules were thereupon coupled togither, to whose opinion you coulde willingelye haue condiscended (were it not you feared to entangle your selfe) when you confessed to vs, that the Androgina, was a desire to knite and knitte the two moyties being deuided: and if you will discende to that which God from the beginning of the worlde propounded vnto vs (whereof you haue thought to make your profite albeit vpon credite) is it not prouided in the same, that we should be rather two mindes in one bodie and one flesche, then one spirite within two bodies: I will not denie, that to forme thandrogina, both the one and other are requisite, but the same is to proue vnto you, that if you desire one minde onlie in two bodies, you seeke to mak this our Androgina defectiue and imperfit: And whereupon the vsue of your discourse (to giue a greater grace to your opinion you seeme to alleage the authoritie of your lawes, as in that they require the onelye consent to establish mariage: I say that consent proceeding of this coniunction of mindes not common, breedes and engen-

dreth this loue, but the communion of ẏ bodies consomates and makes it perfite: for so did our lawes vnderstand, who in euery respect maintained the true ende of mariage to bee the multiplying of the worlde: and yet I stande in some doubt in what sence they construed this consent you speake of: seeing we haue in example that it hath beene suffred to men and women to enter mariage euen in the age of indiscression, wherein they seemed not so precise in knowledge, so that onelye there were habilitie of cohabitation: and therefore it seemed the lawes vnderstoode by this consent, a mutuall foreknowledge to this coniuction of the bodies: the same being proued in many lamentable treatyes of mariage, where if one part be founde colde or imperfect, the bale dissolues at the will of the other, which in other respect had not beene suffred neyther by the decrees of our holye Popes, nor our good Ciuilian lawyers to whome I referre this argument: onely let suffice you that mariages are formed by the consent you speake of, but fastned by the actuall copulation of the body: and where you seeme to esteeme loue a thing farre to heauenlye to take his grounde in a matter which in your opinion pertakes so deepely with an earthlye or base substaunce: see in what errour you fall, and euill doe you acknowledge the great felicitie which is in loue, as tending onelye to so happie a ende by the which is procured an immortalitie in our mortall bodies by the propagation of our selues into our likes: in which poynt nature resembles the wise and discreete mother, who forseing the benifite, that in time to come will proue necessarie for hir childe (wherein his slender age makes him ignoraunt) by giftes, presents sweete and pleasaunt speeche, with other allurements apt to entise his youth, she pampreth and draweth him on (without that he thinkes of it) to direct and tende to the purpose which in hir selfe shee hath layde and ymagined, vntill by a long assistaunce of time and ripe confirmation of age, this childe is fashioned fitte for the purpose of his mother to both

their

their great contentmentes: euen so Nature our wise and foreseeing mother, pretending in hir selfe the increase of the worlde, doth sowe in vs from our beginning, certaine little seedes of loue, which we suffer easilie to succeede in vs, till they congeale to a ripe and perfite fruite, which is not that pleasure which we holde in communitie with other creatures but rather as I haue sayde, seigneur Monophylo to make vs immortall in our mortalitie: and as she doth hyde and couer this secret with the vaile of the first pleasure offred in this mutuall communion, so aspiring further, we knowe at last by a more great and iterative pleasure that this ende tended to a higher ende, which was to haue children: in whom (as hauing fulfilled our last purpose) naturally we delight with more pleasure, than in all the other thinges of the earth: which ende is an end interminable, and subiect to no ende, bycause nature is neuer wearie of hauing children: And so do renewe within vs continually the lustes of pleasure, and also (by the same meane) desire, which then doth not suggest with such passion, bicause that after this pleasant coniunction we stande assured of speedie remedy, which we durst not so much as promise afore, wherein as before, we flote betwiene hope and feare, so now we liue in assuraunce to compraunde that ende, whereunto all our thoughtes tended: so that loue remaines alwayes, albeit he put on diuers qualities, bicause that if at the first he might be called desire, garnished with hope, now he may be named desire accompanied with assuraunce, I saye then that loue (I meane that loue which tormentes men) is a passion conceyued of an opinion proceeding of a certaine instinct which is printed within vs tending to the corporall coniunction one of another: So that let loue bee an instinct according to your perswasion seigneur Monophylo, but yet let him not be without a desire to be reioyned, and likewyse lette your desire marche alwayes with the instinct, so shall we perhappes satisfie certaine men, who (by reason of this lust that encountreth here) maintaine, that loue

ought not to be inuested with that name till the acte of pleasaunt vse be performed: wherein for my part, albeit I make no great profession of tearmes, (being vnderstanded of you) yet methinks such men are not without their seuerall errors: for albeit we are not as yet entred into this poynt of corporal vse, yet there is an other thing which in our selues we enioye, by which wee merite the name of louer to our Ladies, and that is a naturall and inwarde impression and opinion of their vertues, which as we couer secretly in our minides; so for them, we loue them aboue all other women. And to speake simply, of this instinct loue doth principally depende, because he seldome aduauncoth himselfe without the societie of this naturall lust which we haue to knitte togyther: where oftentimes we lust for this operation of nature in manye women, without respect of loue, but guided (as it were) by a certaine brutalitie without any other consideration than to passe and purge our coller: But to returne to my matter, that loue is a passion, I beleeue you doubt not of it as by your owne discourse you haue halfe confessed: And touching this communion of the bodies although you are harde to bee satisfied, yet I thinke I haue sayde asmuch as is necessaryly requisite in the matter: But touching the instinct, albeit it cannot well be discouered, yet I ymagin there is none of vs which knowes not, that naturally we are inclined more to some persons, then to others, wherein as our naturall iudgementes are diuerse, so also doe we perticulerlie bequeth our heartes, euery one as nature leades him: from whence I may saye, doth spring the diuersitie of opinions, so as to some it seemes the truth lyeth drowned in the bottome of the pitte, byeause euery one of vs hath a iudgement not according to truth, but as our instinct moues vs: So that albeit I cannot discouer from whence this instinct proceedes (vnlesse it deriue of our owne nature, byeause we nourishe so many inclinations as we containe numbers of men) yet both nature and reason doe teache mee, that it is the onelye

keye that openeth the doore to loue: And if (as it may be) many men fall into affection with one woman, it is bicause they haue some resemblaunce or affinitie wyth a common influence. This diffinition I haue vsed for the time, of loue, notwithstanding, I am sure there is an other kinde, which seemes to holde of nature, and yet proceedes of the instinct we speake of, as we see it happeneth ordinarilye, that albeit of our selues we are not enclined to sundry personages, yet contrarye to our forethoughtes wee feele our selues induced to beare them a certaine affection, bicause onely we see them disposed in good will to vs: wherein our vnthankefulnesse woulde iudge against vs, if we shoulde not be reciprocall in regards of friendshippe. This is a kinde of loue, but not of so liuelye condicion as the other, seeing (to giue him his proper nature) hee pertakes more with pittie, than with loue: for euen as it is familiar to euery one to greeue in the displeasure of an other (yea, sometimes to haue sorrowe for our enimies when wee see them afflicted) and that not in respect of any affection, like to the friendeshippe we owe to others to whome our nature doth inuite vs: euen so I cannot ascribe to this last loue I speak of, other dignity than an ordinarie compassion, which wee take of suche whome we see tormented in our fauour, without any touche at all of that diuinitie which is rightlye in the other, of whose perfection, albeit I haue not so largely spoken as the worthynesse of the matter requires, and that I stande doubtfull with what mynde you disgest my reasons, yet I holde my selfe sufficiently satisfied with that little wherin it hath pleased you to heare mee: aduising you for ende, that what so euer I haue preferred, containes matter of no small contemplation, vnlesse to such as hauing lesse proued it then I, vnderstande better his nature, seeing it is easie to be iudged that standing (as I doe) in this state of seruitude for hir who is not vnknown to you (Madam) I can haue no libertie of iudgement to discerne neyther in this high matter, nor anye other of farre lesse importaunce: Here Charicles, som-

what smyling, without consent notwithstanding to anye of my reasons, chalenged my excuse of ignorraunce, and asked me of whome or howe I had learned so muche: to whome I aunswered, that I hadde no other schoole than amongst the multitude, to whose libertie of life (Madam, quod I) is toyned a higher capacitie in those thinges, than to suche who wandering in this darcke prison, haue not the faculte to know the thyng that hath brought them to this captiuitye: you shall haue neuer the more autoritie for all that (sayth shee) seeing euen in the beginning of your discourse, you pronounced sentence against your selfe, as seeking to instruct vs, that such as delt in the argument of loue, had no other method of speeche, than according to their passions: But if they had made no proofe of him, they shoulde be lesse credible seeing they speake as Clarkes of armes: so that by your owne lawe you cannot be beleeued of vs: Wherewith Monophylo, to whome silence was a trouble, you maye in your owne respect Madame giue him assuraunce of no sayth nor credite, but not for these two other. Gentlemen: and therefore I beseeche you, albeit it impugne your order, let it be lawfull for the defence of mine owne cause for me to giue aunswere to seigneur Pasquier, in whose faudur I thinke and not altogither for my sake, you haue erected a lawe not to replye: this lawe (sayth she) was not made without reason, and therefore not to be dispensed with all by any suts, and therefore content your selues in your seuerall condition, he to haue had audience against your will, and you to haue sayde so sufficiently as there needes no further defence: god Madam (quod I) let not singuler partialitie preuaile aboue common right, leaste in inclyning to much to the cause of Monophylo, your owne credite at last be not suspicious, which words I tempered with such dissembled countinance, that Monophylo grew iealouse of my chalenge, thinking I had defyed hym as iudging him vnable to aunswere me: by which occasion, with sundrye showes of indignitie towardes mee, he made manye

offers

offers of reuenge which the Lady, vnder a certaine pitty wai-
pithe anger, cutte of, willing him at last to suffice, that I
was but extraordinarie in that felowshippe, and not natu-
ralised amongst them: and therefore seigneur Monophylo,
(sayth she) it is not vpon him you ought to skaye, seeing (in
a more respect to honour) you haue to remember the alaram,
which euen now these two other Gentlemen offred you, a-
gainst whome it lyeth you vpon to stande vpon your garde,
and not to sede the time with this newe warre, which being
without feare, requires no great pollecie: I woulde Madam
sayth Phylopolo, who with Glaphyro had heard with silence
all our reasons, you woulde remoue the bayle of your affec-
tion, and giue at last the honour where it is best deserued:
well well sir (sayth shee) of all the reast you haue the least inte-
rest in this chalenge, onely prepare you to performe your
enterprise which you vndertoke afore the comming of Pas-
quier, to the ende that seigneur Glaphyro may also succede
in the matter of this attempt: This matche Madam, sayth
Monophylo, me thinkes is vnequally made, seeing vnder
your offer to fauour my weakenesse, you pretende my whole
destruction, as sparing me to enter the fielde against one
enimie, and stirres vp at one instaunt these two valyaunt
Capitaines to commit me to vtter spoyle: this feare (quod the
Lady) is without neede, seeing aswell the goodnesse of the cause
as the value of the partie, doth warraunt a contented successe:
But now seigneur Phylopo, by whome is opened the occa-
sion of this quarrell, I praye you make vs iudges whether
you be as roughe in execution, as forward in enterprise, wher-
in (in my fancie) you haue some necessarye reason, as to haue
chosen a burthen whose waight (if you well forsee not) will
ouerthrowe you, seeing you maintaine (as a singuler parador)
that loyaltie is not requisite aswell in a man as in a woman:
Phylopolo answered that albeit he feared least vnder his
pretence to fauour & helpe the opinion of Glaphyro, he should
procure to himselfe a seldo wrong, yet Madam waighing with

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the nature of your importunities, the dutie of mine owne promisse, I will giue you my fancie in fewe wordes, and that onlye to declare to Monophylo (vnder the reuerent correction of the whole felowship) that where he asked, whether wee delighted in our Ladies, vsing prostitution with others, and likewise what estimation we ought to haue of them, abandoning our selues to straungers, this comparison in my iudgement hath no place: not that I meane to offer any oppression to the noble sex feminine the rather to extoll ours, but onelye to adde a certaine newe memorie to our auncient prerogatiue, that as women are not placed in such degree of libertie as men, so many things are made lawfull to men, which are not suffred to women: I meane not as touching gouernement of common wealthes, exercise of armes, and charges ouer pollitick states from whence they haue beene repulsed as insufficient for such vses: onely the auncientes haue desired in them a certaine chastenesse, which onely vertue they haue esteemed a supplie sufficient to all other thinges, of which, aswell our lawes ciuill as naturall, had depriued them, which hath not bene required in man, as being nothing so frayl and sliding a substaunce as the woman, wherein nature, prouiding by good and reasonable meanes, hath pronounced many thinges as improper to women, which she hath established as matters of prayse to men: touching which lawe if I were vrged to giue a more full reason, I coulde not otherwaies answere, than that nature hath proclaymed it: neyther was I borne or preserued hethervnto, to make a base estimation of your sex, of whome the greatest part of my felicitie and lyfe doe depende (which perhaps he spake skoffinglye) onely let it suffise you, that such a thing being imprinted from the beginning within our hartes by a naturall inclynation, there is no neede to applye to one, that which maye be appropryed to an other: O smoth style and farre from the matter, O simple countenaunce and no such meaning, O short discourse, quoth the Lady, and yet nothing forgotten: I see nowe your iudge-

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ment is ledde by your owne opinion, and that which earſt the worlde noted as a reſpective modeſtie in you, I ſee turnes to a vomit, and you infected with a popular errour. But where is ſeigneur Monophylo, will he leaue vs in this plaine waye without ſuccour: ſuer I muſt appeale to you the rather, for that vnder this generalitie me thinkes is comprehended that goddeſſe which you daylye worſhippe, where ſo euer ſhe abyde, yea though ſhée ſitte euen in the middeſt of your heart: and for my part I coulde not thus long haue reſtrayned from aunſwere, were not that both I muſt not pleade in mine owne cauſe, and alſo it was latelye defended by your godly ordinaunces: it is not Madam ſayth Monophylo long ſince you preuented that, when you tolde vs that wée ſhode not now vpon ſuche ſcrupulous iudgement beſides, in encountring ſeigneur Phylopolo, you ſhall not be noted to defende your propet cauſe, but to giue charitable ayde to me and mine ſeeing it pleaſeth you to endue mée with that honour and eſtimation: here the Ladye toke ſome pawſe, as though ſhe eyther doubted the matter, or feared the ſucceſſe, which I thinke might be rather layde to hir want of exerciſe in ſuch affaires, and therfore ſhe wiſely forſlaw that hardly ſhée ſhould gouerne hir affection to the cauſe. But Phylopolo, vſing the offer of his opportunitie, vrged hir eſtſones with this ſeconde chalenge: I ſée (ſayth he) your cauſe is like to quaile for want of a good Champion, if your ſelfe vndertake not the defence of your quarell, which in it ſelfe is ſo perilous, that by good reaſon, Monophylo, eſchewes the liſtes, leaſt hée be made retreant: wherewith the Ladye kindling in a ſoft anger, as appeared by a freſh blode drawne into hir face, tolde him, ſhe would rather put hir ſimplicitye on the iudgement of the companie, than ſuffer him to ſteale awaye the victorie from hir in a cauſe of no leſſe equitie on hir ſide, than altogither vnluſt touching his part: wherein (ſayth ſhée) (ſomewhat riſing from the ſeate where ſhée ſate) albeit by your wiſdome you thinke to reuerſe the innocen-

cie of my cause, yet if I fayle in force, I hope the matter will not faint in value and goodnesse, as being in it selfe hable to defende it selfe without eyther orator or aduocate: and seeing from the speeche of that libertie which you laboured to attribute to men, you are diffended into many other circumstances far impertinent to ỹ matter of your surmised question, I will not prepare to satisfie onely the motion of our present argument, but euen all the residue of your reasons, to the ende your selfe maye iudge that you haue put nothing to mée of credite, nor I vnwilling to repaye it with money no lesse curraunt than yours: Wherein if you will enter into necessarie consideration of the difference in our two causes, I doubt not (neyther is my fancie vaine) but you will finde them of no lesse inequalitie and dissemblaunce, then betweene a painted ymage and a liuely creature: For as your reasons are grounded vpon transitorie opinions of men, so I haue euen nature hirselfe to enter defence with me, who to proue she hath not altogither exempted vs from actes of vertue and worthynesse: I praye you loke into the liues of Semyramys and Tomyrys for the direction of a politie or common wealth with infinite others, by whose womanly wisedome not onelye their Monarchies and states haue bene well established, but also had such a valyaunt verteritie in armes, that by them their posteritie is made noble so long as the worlde remaines a worlde: we reade also of Penthasile, and the Amazones of high renowne for actiuitie in warre: for the gift of Poesie, we haue Sapho, and in our owne time a Ladie of high memorie Margaret de valoys, besides the learned rowte in Italie, whose works remaine as lanternes to guide the studies of learned wittes: if you seeke for examples of eloquence (the verie pillour of euerie common welth well guided) beholde what maiestie the Romaynes haue giuen to Cornelia, and fame to Hortensia, to the ayde of whose naturall wittes, was ioyned such facilitie in eloquence that they were valued with the best Orators in Rome, yea what

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numbers might also be founde in these dayes of equall merite that way, were not for the malicious lawes of men, who knowing the great mindes of women, weake notwithstanding in bodilie force (euen with the example of the lillie fishes who are deuoured by the great) forbidde vs all charge ouer politicke states, making vs of so fraile iudgement that we are bereaued from all libertie of grauntes and alienations of our goodes, without the expresse consent of our husbandes: And yet oh howe common is the experience, that great and mightie howses decline by the wilfull prodigalitie of men, which are eftsones restored and entertayned by the wise foresight and behauioer of the women, the same being a probable inducement, that if it were lawfull to vs to applye our wittes with your exercises (if the direction of a publike state, may resemble the order of a priuate or familiar family) our capacitie may stretch aswell to the greater, as we are thought sufficient to gouerne that of common moment: But to leaue the examples of the Ethnikes, what state of more maiestie haue you, than the supremasie and throne of Rome: wherein notwithstanding we haue read that a woman vnder the attire of a man, hath discharged a gouernement equall with any that succeeded hir: yea it was necessarie both to hir and Semyramys aswell to content the worlde, as to intercept the popular opinion, to disguise themselues in the proportion of a man, which state so long as they exercised, nothing was euill done, all their attemptes were vertuous, and helde for true examples of high magnanimitie: But as sone as they fell into the discouery of men, and that they were knowne for women, their auncient praise of vertue, prowesse and holinesse, began to take contrarie qualities, and became no lesse loathsome, than the parties hatefull, by whom they were performed: suche is the setled malice of men towardes vs, that fearing, least by our vertue and wisedome, they might perhappes fall into some decaye of credite wyth the worlde (with the maner of tyrauntes, who destroye all

ſuch as they feare) haue taken from vs the poſſeſſion wherein we had as large an intereſt as they: it may bee, you will encounter me heare with the herſies of theſe two women by me alleaged, as the one pretending an vnſeemelye loſſe in the perſon of hir ſonne, and the other in the ende ſtained with manye groſe follyes, for ſuch is the common ſaying of men as thinking by this onely reaſon to triumph ouer our weakeneſſe: But Oh holy argument, Oh well diſpoſed people, Oh ſubtitye worthie your ſex: as if euen thoſe of whome you holde moſt, eyther for valyauntneſſe or wiſedome, haue not more fallen into theſe vices: as firſt, your worthie Hercules by whoſe meane you might well haue vaunted to haue killed all the monſters in the worlde, if he had killed himſelfe, when in place to weilde his heauie maſe, he was commaunded to vſe the ſpindle. What ſay you then to your ydolatrous Salomon, to whome albeit was giuen a ſinguler wiſedome, yet the hiſtories chalenge his life in manye other loathſome reſpectes: wherein how farre I coulde further enlarge with examples of like reſemblaunce, I make your ſelfe iudge, though (in a worldely cuſtome) you had rather defende your proper errors, than confeſſe a ſimple truth: But let vs cutte off theſe fonde opinions no leſſe inconuenient to you than hurtfull to vs, yea, if you weigh them in a preciſe conſideration moſt preiudiciall to you, as being induced by God, (according to your generall opinion) with a more ſounde and ſtable witte than wee: and falling eftſoones vppon my ſpeeche of opinion and nature, will you haue a more wiſe Philoſopher than Socrates, who coulde not winke at the wrong which was offred vs, but holdes vs no leſſe capable of euery vertue and ſcience, than euen the beſt of you: Lycurgus alſo by his lawes accuſtomed women to deedes of armes with all other exerciſes wherein you men chalenge a ſinguler peculiaritie: and now in theſe dayes we are left onely to our rockes: if I ſhewe you that in Lycya in olde time thoſe actes which now you make proper onely to vs women, were

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the common exercises of men, shall it be a sufficient example to proue that such thinges consisted not but in mortall opinion: so that seigneur Phylopolo, where onely your tyranny hath taken from vs the lawfull vse of such actes and vertues you must not wrongfully blame nature from whome we haue no lesse capacitie in all sciences than you: in deede Lady sayth Phylopolo, you halfe perswade me to beleeue it, although it is contrarie to my will, so that what by the naturall resemblaunce of your examples, and force of your reasons, which I coulde hardely haue thought coulde haue fallen into the braine of a woman, I am almost allured to holde with you, protesting vnto you in mine owne behalfe (which he vttered vnder an honest and reuerent grace) that in my common wealth you shall be one day enstalled as president not in causes concerning the actes of women (as Heliogobalus a Romaine Emperour did to his mother) but to gouerne in affayres most harde and necessarie to entertaine my estate: when your common wealth standes in necessitie of such gouernours (sayth shee) I doubt not of sufficient numbers besides my selfe to be your ministers, and albeit I doubt not (if you resort to the opinion of the common sort) that this lytle discourse will not seeme straunge to you, yet (notwithstanding by you men, we are restrayned of all libertie to reade good authors and also to conferre with clearkes of learning and science) I haue spent some part of my voluble youth in suche contemplacions: I thinke Madam sayth Monophylo you haue the voyce of the whole companye, both to allowe your reasons, & commend your order, & for my part, I think your selfe of sufficient authoritie, without fayraine examples, to deface the opinion of such with whome your sex standes in a negligent or carelesse regarde, wishing you onely might stande in place of a worthie Achylles, to aunswere all smisser chalengers: such is also my consent to your opinion, as I am fully perswaded (according to the matter of your discourse) that the same hath bene the cause why the auncients

Poetes induyng euery thing of the woꝛlde with his peculiar God, woulde not alſo leaue them without their goddeſſes, as foꝛ the matter of warre they erected Bellona, aſwell as the God Mars, ouer ſcience and wiſedome, they eſtabliſhed Pallas aſwell as Mercurius, the diſpoſition of richeſſe they gaue aſwell to Iuno as to Plutus, in loue Venus had as high pꝛoꝛogatiue as Cupido, and touching Poeſie, the nine Muſes were as famous as Phœbus, ſignifying to all the woꝛlde vnder the cloake oꝛ meane of Poeſie, that aſwell women as men did aſpire in deepe capacitie of the artes and ſiences and all other thinges which are compꝛehenſible with men: yea a little further, bycauſe nature deueſting them of bodily foꝛce, ſeemed of right to ſupplye them with the abundaunce of the minde, as beeing not coyffed oꝛ ouercharged with ſo heauie a burthen of the earth as wee, but dꝛawne foꝛth of a matter moꝛe purified, as taking their beginning of vs, and wee groſely rayſed of the coꝛrupt earth without anye foꝛme: which ſurely is a miſterie which ought to figure vnto vs the maieſtie of that woꝛke of nature, when ſhee faſhioned the woman: foꝛ euen as wee ſee in Limbeckes, from groſe matters are dꝛawne and diſtelled ſweete and delicate waters, albeit not in ſo great quantitie, euen ſo women, being as it were diſtylled from the maſſiue body of man, dꝛawes with hir euen the beſt, and leauing no other remaine, than the oꝛiginall matter of earth (which is his ſtrength as to all other creatures) puttes on the faculitie of his magnanimitie in all vertuous thinges: this opinion (ſayth Phylopolo, hath a very neere affinity with truth, ſeeing God dꝛawing the woman from the parts where lye our affections, thought to diſfurniſh man of them, to the ende to faſhion the woman of that ſubſtaunce, and theꝛefoꝛe enduyng hir with a ſharpe and vehement anger, with infinite paſſions, it was neceſſarie to take from hir all foꝛce, leaſt in hir had beene founde a creature moꝛe violent and furious (which he pꝛonounced ſmilinglye) than who within himſelfe gnawes and feedes of a continuall

fierce,

fierceneſſe: no rather (aunſwereth Monophylo) nature: (not to fayle in any thing to perfite the woman) hauing graffed in hir ſo high and excellent a corage, wouide not by the ſame effect arme hir with ſuch waſpiſhe heates as rage in vs, the rather to leade hir in a temperate diſcretion, the better to gouerne hir hautie courage: as we ſee in younge men more raſhe and enflamed humours, than in others, yea almoſt thruſt into furie and madneſſe by abundaunce of blood and heate which beare rule in them, where of the contrarie, olde men ſeeme more grauely ſtayed by reaſon the fountaine of paſſions, which partlye draines hir norriture from the lyuer, beginnes to diminiſh and growe weake: euen ſo, God delighting to diſcouer his ineſtimable power in the perſon of the woman, makes hir in common experience (by this default of hote humours) aſwell aduiſed in hir youth, as the oldeſt and beſt ſtayed man of vs all: onely, in reſpect ſhe is ſprinckeled with a pure and ſubtill blode, ſhe keepes with hir alwayes, not a raſhe and vnbridled courage of our blinde youth, but a minde altogither guided by a certaine conſtaunt wiſedome: So that if we ſettle with them in right conſideration, we ſhall finde the moſt principall ſtatelieſt monarchies that euer were, to haue bene directed and preſerued, by the wiſedome and magnanimitye of women: or at the leaſt by their meanes as by a heauenly influence: and of the contrarie ſmall common wealthes running vnder the rule of men, haue either negligently diſſolued, or at leaſt, euen in their firſt entrie beene hallowed with the name of tyrannie (although I am not ignorant that there is no rule ſo generall, which hath not his exception,) And Madam, to renewe afreſhe the vertues of your Semyramys, did not ſhee I praye you open the firſt waye to make hir ſucceſſors monarches, euen vntill Sardanapalus by whoſe monſtrous and filthie luſtes, the gate was eſtſones cloſed vpon his ſubiectes, as giuing occaſion to the Meades to inuade the empire vpon them: of which ſeconde monarchie notwithſtanding I

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meane not to speake, for the small estimation which the historians make of it: But if we distende to the Persians, what was their meane in the beginning to rule ouer so many nations, but onelye the vertue and valyaunt mindes of women, when all that people (vnder the conduct of Cyrus) seeking to warraunt themselues by flight against the furie of Astiages king of the Meades, the women ashamed of the infamie of their husbandes, yssued out of the towne wherein they had pretended their safetie, and running against them, with their secret partes all bare, asked them if they would enter againe into the place from whence they tooke their birth, the same kindling such confussiõ in their husbands, ẏ turning faces vpon their enimies with new harts, they charged them so hoatlye, that they put them to flight, and keeping from that time forwarde the better of them, they became also (as by that fortune and meane) peaseable possessors of the greatest part of the worlde: in memorie of these, and as it were in an euerlasting monument, it was ordained that euery king, afore his entrie into that towne, out of the which the women made such valiaunt yssue, shoulde giue to euerie woman Citizen of that place, a certaine summe of siluer according to the rate and measure of the law: And albeit this monarkye by Alexanders meanes, was translated to the Macedonians, yet consult with the cronicles, and see what continuance it had, as taking his beginning in him, and also ending with him, and all bicause against the office of mortalitie, he as a man had conspired to subdue the whole worlde: and so in one instaunt, that empire was deuided by scantlinges, which euen hee in whome the worlde reposed most for valyauntcie, with such wearie trauell had conquered. But nowe to an other, what common wealth hath bene euer more noble than the Romaine state, who being raysed aboue all others, may vaunt to haue proued all maner of pollitick gouernementes and from whence did shee drawe hir originall beeing but from the good matrones of Troye: who ariuing vpon a coaste of

Italie

Italie when their husbandes were gon of forraging for vitu-
als, entred into common accorde, aswell touching their com-
mon reast and quiet, as professing a present benifit, with con-
tinuaunce of honour to their posteritie, and determined at
one instaunt to burne all their vesselles and shippes: which
being put to execution by the councell of one of them named
Roma (in memorie of which fact the towne of Rome, toke
and hath continued hir name) they gaue occasion to the
Troyans to establishe there, their abode and dwelling: So
they began to erect kinges, who adding diuerse names and
qualities, as albania, and then Rome, became by succesſe of
tyme, to be abused, and yet (such was the suffraunce of dessi-
nye, who hatched in it selfe a newe forme of common wealth,
by the meane of Lucretia defiled by Tarquin, this monarchy
chaunged into a populer estate, such as was after obserued by
the space of fiue hundreth yeares: here you may saye, that
kinde of common wealth was not introduced by the wisedom
or councell of women, euen so it maye be answered that
vpon them fell the lotte and meane to direct that Cittie in an
other forme, more profitable for the common sort: But as
there is no eternitie in mortall doinges, so this common
wealth declining into corruption by the licentious ambition
of potentates, to whose peruersitie of maners was required
a newe pollecye, there rose vp a Iulius Cesar, who in a hawt-
tie stoutnesse, inuerting all auncient lawes translated estsons
the order of this cittie into a monarchie: but what monarchy
maye we name it: if not an empire of perpetuall tyrannie
disguised sometimes by the goodnesse of a fewe, who against
their willes were called and chosen to that dignitie of an em-
perour: and yet it was not for the regarde of men, that the
Gods prepared such reformations: But now to a last exam-
ple of familiaritie, it is not yet fiue score yeares past, that in
one of the greatest monarchies euen in the heart of christen-
dome, a simple mayde (sent by gods prouidence) was suffi-
cient, to deliuer the whole country from a general seruitude,

wherein they had long liued, so that it seemes God hath reserued to women the best part of honorable victories as not leauing to vs to possesse but their small remainder, and therefore with wrong our auncestors sought to oppresse this sex, as thinking to rayse our owne, which (not to disguise the truth) comes not neere their excellencie by a million of paces: For this haue I to giue you thankes (sayth the Ladie Chariclea) although thankes be no sufficient reward to so great a merite, and by thys is worthyly prowed your noble condicion, which I promise you shall remaine with me in no small estimation: onelye I am now sorie I vsed my authoritie heretofore so preciselie ouer your silence, seeing by howe much I restrayned you to speake, by so much was I a secret enimie to my selfe, which open wrong to your deepe iudgement tempered with a modestie of speeche not ordinarie to the most sort of Gentlemen: But hauing yet to ende mine owne Caruer, touching the icalouse language of Phylopolo, which tended to prowe that chastitie was more requisite in women than in men, I praye you lette me aske him by what law men haue that privilege aboue women, if it by the lawe of God, eyther you vnderstande it not rightlye, or alleadge the text negligently, seeing the scripture abhorres the same against chastitie, aswell in the man as in the woman: And if you chalenge it by the statutes of man, you can not alleadge them to my prejudice, vnlesse in this cause you will hold an estate both of iudge and partie: But be it eyther sort, I will not muche impugne your saying: not that I will confesse such an auantage (for so may I call it) to procede by bonde or naturall lawe, as you maintayne, but by a certaine honestie, by which we women plasing it before our eyes, are alwayes more in studie to garde our chast honour than men, to whome it is a custome to bequeath their heartes vpon credite vpon the least suggestion that mooues, wherein if by our wisedome we haue learned to bridle our naturall lustes, and you men (as in a possession and custome without memorie) doe slacke,

the raines to your loathsome desires, to the first that offreth. I see no reason to allowe you (in the matter of loue) any prerogatiue aboue vs, seeing also (if I may waigh my reasons with the opinions of the worlde) that as by common voyce the woman is esteemed aboue him who offereth court to hir (as shée being called mistresse, and he seruaunt) so it standes him more in duetie not to offende his Ladie, to whome he is bounde then she to feare him, whome shée maye commaunde lyke as in common reason there is alwayes more libertie alowed in generall respectes to the mayster, than a simple licence to him that professeth the state of a seruaunt, and yet for my part, bicause I will be no partie to that fonde opinion I neyther can nor will perswade, that in loue there is or ought to be prerogatiue of power: For where the woman is not equallie plunged with the man, nor be likewise as deepely touched with affection as the woman (how so euer they embrace one another) yet such colde banquets can no waye merit the name of loue, but rather meere dissimulation, sturring I know not by what motion, whose continuaunce is not long: I can make no reckening of that woman, who seeing hir powre friende endure extréeme passions of loue for hir sake, will sometimes embrace him, to drawe him the rather within hir nettes, and then vpon the sodayne will turne the cart against the horse, and not vouchsafe one loke of fauour vpon him: For my part much lesse ỳ I can commend this order seeing, if I were alowed president in that cause (as Phylopolo woulde haue earst established me) hir crueltie should be punished with a continuaunce of banishment from the societie of all honest Ladies: I cannot denie for all this, that sometimes we shall not be constrayned to receyue such troubles in loue, as it is possible then to entertaine our Ladies or friendes as wée were wont, but in that we ought to be ignoraunt, and much lesse precéde by any artificiall pollicie, the soner to giue them a Bée to buze withall) but rather by a certaine naturall instinct sturred vp of an extréme loue vn-

der the which are comprehended feare and sorrowe: Thus much I holde (Gentlemen) against the opinion of suche, as rashly pretende inequalitie in loue, which I can neuer admit and much lesse alowe that the woman be called mystresse of the man, vnlesse in like sort, he bee in déede the peaceable possessor and Lorde of the hart of his Ladie: maintaining also by the same (contrarie to Phylopolo) that it is no more lawfull to the man than to the woman, vnder couler of my fonde opinion, conceyued amongst men to communicate themselues in manye places: Indéede (Madam quod I) you may well call it opinion, but not nature howe soeuer the common sort esteeme of it, wherein (for a better declaration) I with Phylopolo, to loke vpon Solon a true folower of nature, who by his lawes (as one in this companie did earst affirme) made lawfull to the wife, not hauing meane to conceaue by hir husbande, to procure hir generation by other helpes, and yet you say it is a natural thing, that the woman participate not but with one onelie: if I should alleage vnto you the cuntrie of Cipres, wherein maydes win their dowries by the sweate of their bodyes, woulde you holde our custome to be more founded vpon nature than that: yea if I shoulde bring forth Plato, in whose common wealth was suffred a communitie of women, woulde you not allure your saying vpon worldelye opinion, séeing that great Philosopher thought he ruled himselfe altogither by the reasons of nature I lyke not of that lawe sayth the Lady (by reason of the confusion of children (as being not able to be discerned in this qualitie) no more than the requeste of the good matrones of Rome in the time of Papyrius, pretending to haue two husbandes, for such sought to muche to satisfie their disordinat lustes: yet you sawe (sayth Phylopolo) with what opportunities these good dames enforced their sute to the Senate, and I doubt they woulde not haue béene contented with two husbandes, but abusing that libertie woulde at length haue fallen into the vice of all those women which passed through

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the handes of those two erraunt Knightes Astolphe, and Iocondc represented within that excellent Italyan Homer Arioste: herein you are discerned (sayth Chariclea) for if all those Ladies had beene stricken with suche loue as wee speake of, they had neuer fallen, and in mine opinion, we finde more felicitie in one sainde simplie and truly affected, than in a number others, whose loues be eyther ordinarye, or for necessitie, wherein what better example can I aleage that out of the place you speake of, for the same Astolphe & Iocondc chose in the ende one Ladie to content them both, and yet a little quidam, who afore had gaged the vessell of loue to them both, notwithstanding their precise heede, did cutte the graffe from vnder their feete, the same bicause loue by this former ambushe, had giuen him a first conquest there: But as these examples doe not touche me in care, so are they also out of the course of my first argument, which tenden onelie to this ende, that as I woulde not alowe to a womans libertie of communion with euerye one, so that I woulde not also haue you to thinke that the same is caused more by a naturall reason (wherein you may establish some aduauntage to our prejudice) than by a bountie and sinceritie of hart, which guiding vs therevnto, in time doth so settle in the heartes of most men, that if we offer to withstande it, they make it a matter of sinister imputation to vs: albeit in deede the act it selfe there is neyther cause of discredite nor reason of such disaduauntage as you pretende, but rather it includes matter of honor and commoditie to our honest meanings: in deede Madame sayth Glaphyro, it can not but giue you a singuler value of honor. But for my part, I beleeue that lawe was neuer erected, but to our great confusion, neyther doe I see anye other cause why a woman should be embraced or counted by so manye honest personages, and not attaine to the sweete vse of their pleasaunt attemptes, but the tyrannie of this wicked lawe, rayled (as it seemes) in despite both of man and woman: bicause the woman fearing the

note of dishonour, by the worlde, dares not performe the last acte of the league: but by wonderfull pollicie: heare Phylopolo stode still vpon the instructions of nature, and that we were not directed by mans ordynaunce, wherein he layde the examples of beastes, amongst whome, notwithstanding the long pursute of the male to hys mate, yet is shée hardlye brought to obey his will: by whome (sayth he) we maye be taught, that the woman ought not to be so familiar that way as the man: This is but a voluble fancie (sayth Charyclea) and rather an error by ignorance, then a true iudgement of the propertie of beastes, of whom the example of the turtle is against you, in whom (be he male, or be shée female) is suffred no singuler prorogatiue one aboue an other: wherewith the Ladye retyred to silence, not as wearie with any long speech, but (as it seemed) bicause Phylopolo in an inreuerent lightnesse, intercepted hir further discourse, a thing no lesse displeasaunt to the whole felowship, then singularly grieuous to me, who, wondering at the readie shift of learning in this Lady, could not but say in my selfe, oh singuler wit, not common to women, oh deepe iudgement aspyring supernaturally, oh modestie worthye of the subiect wherein thou abydest, oh woman no way imperfect, by this doest thou make knowne (notwithstanding the malicious murmure of the worlde) the nobylitie of thy minde, by which thou doest not onely enoble all thy sex, but also defacest that little worthynesse, which remayned to vs: And albeit, during this whole discourse, I ment not to play other part, then to discharge the office of a faithfull Secretorie to so honorable a company, yet according to my desire to doe good to my power, (in this opportunitie of matter and place) but call all you deare damosels standing in the profession of honor and vertue, to beholde as in a glasse the conuersation of my Charyclea, whose example I wishe might leade you in no lesse modestie of behauiour, then by hir discourses, I wishe you drawne to a desire of equall knowledge: And yet, I doubt not but some will be esteemed

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euill employed (as in respect of the maiestie of hir presence and chaste honor to hir ser) to be the first raysers of the spéech and talke vttered in the kauor of loue: to whome I aunswere for hir, that it is no lesse commendable to séeke out the true propertie of loue, wherein nature, euen from the begynning of our age, hath hid within vs a secret instruction: then by a dissembled arte, to be guyded and taught by an Orator or Philition, who in tymes past haue bene dryuen out of common wealthes, the one for corrupting the bodyes, the other for infecting the mindes and manners of men: where loue being imprinted in vs, by so excellent a mistresse and worke-woman, hath had alwayes an Empire ouer vs: by him the worlde had his being, and in him it hath multiplyed: and by him euen trées and other insensible things séeme to take their encrease one of an other: so that right necessarie and noble is the desire of my Charyelea, to séeke out his condition and nature: And for myne owne part, hauing thus enregistred their reasons, I hope that no one man will turne that to a singuler vice in me, by which all men receyue a common profite, or at least an honest pleasure, but me thinkes, I heare such as know me not, chalenge thys exercise as inconuenient to the state of my profession, to whome (if they will not satisfie with the honestie of my meaning) I aunswere, that albeit, it be indecent to my facultie, yet not impertynent to my yeares, who, afore their tyme are loath to participate wyth olde age: And heare, I put my selfe of the beadroll of the happiest crewe in the worlde, seing it is the pleasure of the mightie God of loue, to chose me for one of his, to the ende to instruct and acquaint me with his armes, which hereafter wyll be more intollerable to me, than if he had called me to his trayne, when eyther by age or other needefull occasions, I should be lesse apt to attende him: And herein (good Ladies) you may beléeue me, (as one to whom vntrue reportes are hatefull) that such is the straunge and haggarde nature of loue, that if we defie him in our tender yeres, he will pu-

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nishe our olde age with such sharpe passions and plagues of his power, that (in the common case and skoffe of the world) he will bring vs at last to marche vnder his banner: being on the other side of such compassion and iust consideration, that if he haue entertayned and nourseled from his youth a good and loyall seruaunt, and knowing him to be setled in some state of perfite ryppenesse (according to the maner of olde souldyours, whome their common wealth after many good seruices, doth make free from all charges of warre) he gyues vs some release and consolation, as not to match his tyrannye with the iudgement of the people, who if they had not prouued him, may one daye runne vnder a smarting experience: wherein lastly, I beseech that God by whome I was first mouued to employe my Pen in these exercises, that if anye crabbed Saturnus, chaunce to steale a pyll of hys confection, that he may finde it of hard digestion, and so to my Champions, whose most speeche (if I be not deceyued) gathered alwayes to this point of loyaltie, which Phylopolo would not should be so requisite in the man as in the woman: by which occasion Charylea in walpishe termes wished him one daye to fall vppon a wyfe in whome in steade of mercy, he should finde a minde equall to this merite: I hope (Madame) sayth Phylopolo, your wordes are without meaning of curse, or at least your curse not to carie such enchauntment as you wishe me, but in his am I best contented, that being at libertie, I meane neuer to come in bondes: bycause I haue alwaies dwelt in this opinion, that as it is a thing impossible to make of a common, a particular, so if a woman once corrupt hir bondes of honor with prostitution of hir bodye to one, she maye vse the like libertie of fauour to another, then to a thirde, and so become generall: ah sayth Monophylo (to whome this iudgement was most hatefull) God forbid that in my presence I suffer you so inaduisedly to blaspheme against the truth: howe meane you (seigneur Phylopolo) to make of a common, a peculiar, the same being the common

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erroꝛ of the people, who thinke to ſacrifice loue by that onely reaſon: as though it were impoſſible that loyalty could abide in the bꝛaine of a woman, in which who woulde alledge to you infinite honeſt Ladyes (wherewith the hyſtoꝛies doe infinitely ſwarme) that haue conſecrated their honoꝛ to one ſaint, I thinke you would eyther holde the authoꝛities falſe oꝛ ſuch women foꝛ monſtruous: yea, you woulde eſtéeme them rare monſters, as neuer pꝛouing the vertue of women otherwayes then by the repoꝛt of the woꝛlde, which foꝛ the moſt part is malicious: But foꝛ ſuche in whome experience hath planted an vpꝛight iudgement, they will rather repoſe a reſolute loyalty in their Ladies, than once pꝛeſume of ſuſpicion of treaſon: And yet your argument is to weake to reuerſe true loue, ſéeing yf my hart be alreadie ſetled in one place, there followes not by that reaſon any duetie of diuiſion into diuers places: But of the contrarie, bicauſe naturally it inclines to one, me thinkes the ſame ſhoulde be a ſufficient bar againſt all other, as hauing impꝛinted within it this true loue, whereof we ſpake euen nowe: yea, this degrée of pꝛyoꝛitie (as I thinke) is the onely cauſe, why we ſée at this daye ſo many poꝛe ſuffring louers not to atchiue, the happie plot of theyꝛ intentes bycauſe indiſcrételye they dꝛeſſed their bowes and offeringes to Ladies, who afoꝛe were conſecrated to other ſaintes: To auoyde this daunger (ſayth Phylopolo) I ſaye as befoꝛe, a pleaſaunt libertie, is a pꝛecious pꝛice, and by ſo much the dearer to me, by how much my nature is impacient, beyng denied what I demaunde, and therefoꝛe if I be enfoꝛced to make loue, I will eyther angle with an enchaunted hooke, oꝛ at leaſt fiſhe in that ſtreame which wil giue me no cauſe of complaint: This is your libertie of ſpéech (aunſwereth Monophylo) by which you reueale your naturall ignoꝛaunce in loue, as the fonde man, in his owne bꝛaine ymagines he maye diſpoſe all the woꝛlde: you will not loue, you ſay, otherwayes than in an imperiall reſpect to chooſe and commaunde: I would to God

the choyse were in our powers, or our discretiō hable to moderate our authoritie: desie not that, seigneur Phylopolo, wherevnto we are drawne by nature and destinie, seeing when you accompt you most frée from the motions of loue, you shall finde your selfe most forced with his violence, and so sharpely persecuted, that (in dispite of your wanton resistaunce) you shall be enioyned to doe smarting penaunce for the blasphemie, which now (without aduise) you maintaine, as eyther to like loathsomely, to loue desperatelye, to chose vnaduisedly, to possesse Jealously, to liue poorely, or to hate extrémelye: of all these sayth Phylopolo, the greatest plague is to loue and not be encountred, séeing in our lyking, we haue reason and iudgement, afore wée chose, wée eyther knowe or enquire: in our loue we haue temperaunce to auoyde iealowsye, touching our state, we stande vpon Gods prouidence: and to hate is improper to a man of reason, without great cause: so that nert to desperation, in loue, a loathsome mate is the seconde infelicitie, which I doubt not to auoyde by the helpe of nature who drawes vs all to desire the fayre and leaue the foule: But take héede sayth Monophylo, least séeking to enter into the rules of Philosophie, you stumble not vpon Thequiuox for I neuer as yet heard of louer, who esteemed not his Ladie fayre, wherein notwithstanding there is a singularitie in fayrenesse, and some ladyes of greater beawtie than others, yet, we sée the sillie heardeman or poore Peasaunt, would not leaue his preatie Katie for the fayrest Lady in the realme: and why? bicause in hir hée hath layde vp his heart, and shée (in his rurall fancie) appeares more contenting fayre, than all the dainetie dames of the traine. And yet perhaps he is no lesse studious in beawtie than you, but his minde being fixed in one place by an opinion which he hath conceiued of the partie (as of late seigneur Pasquier well approued) albeit in hir doe rest all the inciuilitie and rudenesse of the worlde, yet he conskers hir and hir qualitie to a singuler

wise

wise and seemely behauiour: wherein what better example can I prefer then out of Angeliqua figured within Arioste in his booke of Furius: shee, who had beene beloued courted, and pursued by numbers of the best knightes of the world, without vsing any mercie vpon them, in the ende when she thought hir selfe most free from passion, it was then she felt hir selfe so deepely enclined in affection to a meane souldiour (not comparable to the least of the other) that euen in hir was forced the office and indeuour of the man, which is to require and demaunde: here Phylopolo, desired him to passe no further in that example, least (sayth hee) you blinde vs all with that which earst you doubted in mee, which is Thequiuox. For by the nature of your present example, the author of Furius seekes to teache vs no other thing then that the naturall inclination of a woman, is not (with the man to chuse the better, but (as children) addresse themselues alwayes to the worsse as wee see the shee Wolfe, who amongst the whole troupe of Wolues, doth commonlye make hir singuler choyse, of him in whome appeares least likelyhoode of habilitie to satisfie hir appetite: euen so the experience is common in many women, who rather then they will yelde to the honest friendeshippe of some worthie man, will dissimule to be a Penelope, but hauing the place and opportunitie free from daunger, they will not sticke to enter foule conuersation with a foule grome of the stable or some loathsome Skullion of the kitchin, so that if (as touching the onely regarde of women) you iudge with mee in this sorte of this inclination and opinion, wherof you speake so muche, I am of your side, but otherwise not: you shall pardon mee (sir) sayth Monophylo, if at so deare a prise you holde your societie in iudgement, seeing of an infected hier, cannot come but a corrupt gaine, and where the consent is bought, the matter cannot escape dishonest incredulitie: but touching your comparison of the Wolfe with the woman, you are eyther a sworne enimie to women, or else

ignozaunt in the secret nature of the Wolfe, in whome (vn-
der cozrection) aboue all other creatures, is directlye discer-
ned a most full and familier instruction to loue, and to whose
example we ought chiefely to apply the maner and measure
of our affection (if the same were in our power) foz suche is
the condicion of the she Wolfe, that being pursued by many
dogge Wolues, chuseth out of infinite numbers the most
leane and euill fauoured amongst them, euen he which first
began to follow hir when she entred into hir heate, and who
by a weary pursute and infinite labours is so moztified foz
hir, that to recompence his defozmity pzocedingfoz hir sake,
shee seemes to receyue him afoze all the reast, as hauing a-
boue the reast, best deserued: whose maner I wishe might
stand in example to certaine Dames, to whome the martir-
dome of a pooze afflicted louer is a singuler felicitie: a thing
(in my iudgement) so abhominable to God and men, as I
thinke the heauens close their gates, & the earth vomits cur-
ses against such vnnaturall iniquitie. And yet (Madam)
I may wzongfully lay this fault vpō them, seeing they haue
to alleage the supzemacie of Cupido, who onely lyes in am-
bushe to steale our heartes, to the ende that leading them in
his authozitie, he may dispose them at his pleasure: Foz so
doth this little Godde entangle himselfe with our doings, by
whome all Ladies falling into such inconuenience, are dis-
pensed withall, and the whole guilt layd vpon him, who (vn-
wares to vs wzetches) infectes the best and soundest partes
in vs, without any libertie of health but such and in whome
it pleaseth him to graunt it: This is the cause why the aun-
cientes made him an archer without eyes, as hauing no
respect to the qualities of persons, doth oftentimes dazell our
sight, and blinde our senees, that without any consideraci-
on, we translate our heartes to such as the common people
(murmuring at our destinie) holdes vnwozthie of vs, who as
blinde iudges, laye the fault to our owne motion and cleere
this little inuisible theefe, by whose traines our heartes are
betrayed:

betrayed: and yet seigneur Phylopolo, if some fewe mistreses chaunce to fall into that inconuenience, God defende that eyther in their example or iudgement shoulde be comprehended a generalitie of women, as you seeme to maintaine, which if it shoulde be so, into this common errour shoulde wee fall, to thinke that neuer manne of honour and value was beloued of a woman, but suche onelye as deserued the names of villaines, then many hundred thousand gentlemē were neuer beloued, then men of noble & high attempts were neuer esteemed, yea then any sort of people in whome nature had planted a value of minde, haue bene dissembled withall which is not onelye vnlikelye in common reason, but altogither vntrue in familiar & common proofe. And yet I will not denie that manye valiaunt and noble knightes, yea euen the verie Peragons of a kingdome, may not sometimes and in some places bestowe their loue in vaine, and euen so againe without longe or manye matches receyue a pleasaunt rewarde of their painefull merites: the same lot or destinie being altogither gouerned by that little god Cupid, who in his quiuer doth cary two sortes of arrowes whereof the one is tipped with golde to molyfie and allure the heartes of his subiectes, and the other dipped in leade, to harden the heartes of such to whome we pretend most affection: by which fiction I finde no other signification, then that the one feeleth himselfe in a motion stricken with desire of a thing which he seeth in the other: the same by a certaine secret instinct drawing him vnto him, and in the other I can discerne nothing by which he may cleaue to his loue: Here you haue preuented mée, sayth Glaphyro, for that (according to my promisse) I had prepared freshe charge for you as to reuerse your opinion, that loue is not kindled but by a certayne thing, which you coulde not well expresse, wherein I hadde thought to haue contended with you bythe authoritie of certaine olde Philosophers, who holde that loue dependes not but vppon a certaine

desire of beautie: wherewith he directed his speech and countenaunce to me, as to whome (as he sayde) this cause did most duely appertaine: seeing as in my diffinicion of loue, he charged me to haue giuen that nature: so hauing set forth a large and generall purtraict of him, it belonged to me also to dissipher at full his seuerall qualities: But I tolde hym this season of afterdinner was due onely to him wishing him to remember the felicitie that fortune had purchased for him as to haue conquered the fauour of hir, who standes as iudge ouer our exercises: in whome (happie Monophylo quod I) you neede doubt no fauour to beare, nor delaye in iudgement, seeing I feare she will entangle hir estate of a iudge, with the office of an aduocate to defende you: God forgiue you seigneur Pasquire sayth Charyclea, the goodnesse of any cause is a iudgement in it selfe, so that you nede not bee iealouse of my inclination to Monophylo, whome I take to be of that merite, as I can not thinke my selfe deceyued if I beare him fauour: ah good Madam aunswereth Monophylo, that the effect of this friendeshippe which you pretende to beare mee, might be reserued for mine absence, seeing I doubt not so to moderate the present season and opportunitie, as if you finde want of dutie in action, you shall not fayle of readie good will, which onelie is in my power to performe, which if it bee not so much as I ought, and you looke for, at least I hope you will satisfie in my good meaning But to drawe Glaphyro out of suspence, seeing seigneur Pasquire seemes to feare the touche, I am content to aunswere him in the poynt of beautie whereof he thinkes leaue to take his beginning, and not that instinct which you haue preferred: albeit, afore wee wade further, I praye you let vs haue your fancie howe and in what sort you vnderstande this beautie: I am content sayth Glaphyro, and to leade you to a more subtill and true sense of it, you haue to note that beautie lyeth not altogither in the bodie, but hath also hir residence in the partes of the minde: the one is

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called beautie simplie, and the other good behauiour, which consistes not onely in good maners and outward fashions of conuersation, but also hath a speciall participation wyth vertue, euen as the beautie of the bodie rests not altogither in the lineamentes and feature of the face, but also in a good composition and vniuersall proporcion of all the other parts of the bodie: And thus beautie being vnderstanded as it is by this short and true signification, my opinion is that the verie first daye wherein we are betrayed by loue we feele a certaine sparke of this beautye which is in our Ladies, a thing which afterwardes by succession of time setles so in vs that with our ignoraunt confusion to all other respectes we come euen to loase the knowledge of our selues: wherin as there is diuersitie of beauties, so also euerie one enclining according to his particuler fancie, some delightes in the properties of the minde, other takes pleasure in the personage, to some the state and maiestie of the countinaunce are a singuler felicitie, and to other, the facilitie and promptnesse of speeche, is the onely cause to kindle affection, but aboue all, the eye hath a supreme power, about the which the little Cupid flies and fleetes in ten thousande sortes and shapes: By this I perswade we delight not in foule things, neither can any be allured to loue hir, in whome is a want of all, these qualities, so that as an imperfect and counterfeit woman cannot set hir selfe forth with cause to be beloued, so I thinke she is exempted from all fortune and fauour of any to honour hir as a mistresse in loue: this is the poynt in which I taried for you (saith Monophylo) seeing by your talke you seeme to establishe certaine kindes of beautie, a thing notwithstanding, not to bee done in deede, I cannot but consent with you, that euerie one pretendes to the fayrest, but in case of loue, to holde that one thing ought to be fairer then an other, is a manifest errour: seeing euery woman ingeneral, findes a friend to endure lesse passiõs for hir sake, than may happen to any special louer on

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the behalfe of some singuler Ladie more fayre and perfit than shée, and if your opinion should chalenge place of a law, we might say that onely shée is honoured with seruauntes in loue, to whome is alotted by nature a singularitie in one of these proportions you speake of, and the more she is indued with them, the more doth shée make hir selfe to merite in the fancie of men, although we se the contrary in euery successe of time: wherin let vs make an example by two Gentlewomen, whereof the one by cõmon iudgement is thought to be singularly fayre, & to the other is giuen a comendation of meane or indifferent beauty: if wée be inticed (as you say) by this beawtie, it is likely we shoulde rather encline to the singuler beauty, than to ỳ other: albeit we proue often times the contrarie, séeing loue (to make knowne vnto men his inuincible authoritie) will as often pitche his aboade in hir of meane and indifferent beautie, as in the other to whome nature séemes to haue giuen a singuler perfection: But for a more familyar example, I praye you seigneur Glaphyro looke into the choyse of one of your olde companions, and my auncient friende, and tell me, what varietie or shift of witte, what shape of personage, what notable enamell of complexion or fauour, what swéete deliuerie of spéeche, yea, what fauour of nature aboue hir common regarde to all ordinarie women, hath shée for whom as you know our friend labours in no small torment of bodye and minde: sometimes (in an ydolatrous regarde to hyr) he blaspheames openly all other women, as not to holde value and comparison with hir, in whome (if loue be to be measured by that beautie you speake of) there is no one sparke or part of suche perfection: somtimes againe he sets hir in his minde as an oracle or Goddesse of contemplacion, raysing hir euen vnto the highest heauens, with hymnes & prayses, drawing hir excellencies into partes, & (as it were with a pensell) leauing no part vntouched with high reuerence & deuocion: But if eyther you or I should be called to iudge of this Goddesse, & hir excellencie,

excellencie, I feare we would note more folly in hir friend, than worthinesse in hir to deserue his affection: So that what other thing causeth this fairenesse in hir, if not the instinct wee speake of, which hath drawne this oure friende to such an extremitie in concept, that he esteemes his mistresse to be euen beautie hir selfe: And so seigneur Glaphyro you see how we aspire to this fayrenesse, and beautie, also being no other thing then as we are guided by our naturall inclinations, such inclinations, by infallible consequence must needes be the verye motions and causers of loue: For to holde (as many pretende) that the excellency of the eye consistes eyther in greene or blacke, or the talle or meane personage: to be esteemed one aboue an other, bee notable abuses meaning of the affections which we beare more to one than to an other, whome bycause we esteeme so we would that euerie one would consent with vs in wyll and fancie: wherein to giue you my plaine iudgement after long and much confusion in my selfe, with no lesse perpleritie to iudge and discerne this difference, I sweare vnto you, I stande in indifferent doubt whether beautie be the mouer of loue, or our affections kindle by that which semes fayre vnto vs: But bicause onelye that thing that is fayre doth best please and agree with vs, I must needes saye, that the perfection in loue, is the onely meane that makes some thinges appeere more fayre to vs then others: as for example, there was neuer father, who in his owne fancie founde not his owne children fayrest, albeit in common iudgement nature had made them imperfect: what other thing drawes him to this perswasion of beautie in his children, but loue, yea that loue whereunto only nature without other cause, doth leade and induce him: the like may we consider in our Ladies, obseruing alwayes the suggestion of our instinct, by the which we both loue our Mystresses, and holde them in a value of beautie aboue all others, yea, farre otherwayes then the father doth by his childe, for that when by a long

absence, not acknowledging himselfe as sonne, the affection of the father will decaye and conuert into a common estimation, where euen at the first, and as often as wée settle our eyes vpon our Ladies, wée féele such a translation of affection, that it is without our power to resolue what moues vs to loue them: yea though they had in them all degrées of deformitie, yet by this instinct, their caractes and ymages would settle so sworlye in vs, that in despite of vs, we should both loue them and esteeme them the perfitest creatures in the worlde: heare you séeme (sayth Phylopolo) to figure vnto vs a loue, resting rather in ymagination, then in truth? yet methinkes it standes with congruent necessitie, that there shoulde be something which shoulde be called fayre, and the same to consist in the pure truth, and not in the opinion of men, as you séeme to maintaine: I haue in déede maintayned it, and still will defende it (aunswereth Monophylo) so long as I liue: Not that I meane to denie you that there is not something which in it selfe ought to be called fayre, but if there bée, I say it is the onely creator which hath knowledge of it: who albeit by his déere grace, doe make distribution of some sparkes of it to men, yet thinke not (seigneur Phylopolo) that it is in vs to knowe it: we can not but confesse with one voyce that in all thinges there is one truth, but what is hée who durst assure himselfe at any time to haue founde it, but onely God, who séemes to reserue it in himselfe, as meaning that, that title & name should onely remayne to him and to none other: and suche hath bëene our punishment, since the offence of the first man, that from thence hitherunto, it hath continued as a matter of continuall succession from the father to the sonne: For where our nature afore was perfit and not corrupt, nor blacked with such whirlewindes as we are now driuen to féele, yea, being bountie it selfe and standing (as it were) in a state of most pure innocencye: since declining by this delight to corruption, kéeping not

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withstanding some sparcheling memorie of his former felicitie, there remaines onely an appetite to enter into it againe, that is to seeke to aspire and pearce into this bounty and beautie (which haue a societie togither) and yet of our selues we are neuer hable to attaine therevnto: the same perhappes being the cause why certaine notable personages, sought in olde time to vsurpe the state of Philosophers, and not to beare the name of wisemen, professing onely to be zealors and seachers of wisdome which they coulde neuer finde (notwithstanding) by all their subtill Sillogismoes, but speaking generally of that high benifit (wherevnto we all pretende) they disputed seuerally euery one accrording to his perticuler fancie. So that if you aske me who hath euer possessed it, I must aunswere with the deuine, that onely he hath pearced into it, who (acknowledging the incomprehensible estate of God) confesseth by an extreeme faith not to be able to reach the knowledge of this high science, which lies onelie in the handes of the soueraine eternall: For albeit nature hath made vs pertakers of a soule reasonable in it selfe, to studie to knowe the truth, yet shee hath sprinkled hir with passions which greatly hinder hir heauenly exercises: The auncient Platonistes were of opinion that our soule occupied in vs two seates or places, whereof the one they bestowed in the braine, which is reason, and the other they say possesseth the inferior partes, which they name lust or desire: wherein albeit that which occupieth the partes more noble, ought to assist the other, as being most wise and forseeing, yet (such is our share and part with this massie earth) being tickled by their flattering and deceitfull passions, communicating with them hir secrets and (as it were) conspiring secretly against hir, submittes hir selfe oftentimes to their mercie to hir great confusion: For example, who ought to haue bene more deuested of all humaine passion than our originall father Adam, being in his innocencie, seeing our mortall nature

was as then in his most great perfection: and yet was not he rather ouer ruled by concupiscence then guided by reason, when in an ambicious humour, he rebelled against the will of God: But if we discende more familiarly: by what other effect I praye you are we deuided from beastes, but by this reason onelie, which (notwithstanding) we see so abused in thousandes of men, that they seeme to pertake more with beasts than with humanity, wherin what better testimonie can we produce than the doinges of wisemen, and such as are inraged & replenished with furie in whome notwithstanding that lust or desire neuer fayled, which keepes residence in vs all, which makes me think that when this mightie & generall architector began to fashion man, he framed him deuided, as it were halfe diuine & halfe brutish, so that, as he would not make him altogither ignorant in things passed, nor directly to foresee chaunces to come, so he intercepted him to flie with the winges of his minde to y consideration concerning only himselfe, which is the knowledge of the truth, but seemes contented only with our faith and credulitie: And so in the matter of beautie, wee neede not much to meruaile if our iudgement wauer, seeing it happeth in all other humaine actions, which I thinke proceedes by the great prouidence of God (yea euen in the matter of our present question) bycause such women as of certayne are esteemed foiwle, seeme sufficiently fayre to others, as not to be wholy abandoned being as necessarie for the encrease of the worlde, as those that stande in a greater estimation of beautie: And yet we must thinke that although in this opinion loue makes himselfe common with all other thinges of the worlde, yet he containes a certaine nature in himselfe, by which he is made altogither heauenly: For except this generall league of pollicie, which proceedes of the vnitie of our heartes (whereof I will not now speake) I haue alwaies learned of suche as imagined the heauenlie felicitie, that the contentment that most wee

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founde in this supernall region, is a perpetuall contemplation of this deuine essence, which makes vs forget our selues: wherein albeit I ought not to applie so high a similitude to the subiect we speake of, yet if we be suffred to imprint in our heartes an ymage of that diuinitie, I may well say, that the impression we haue of the formes and figures of our Ladies, doth so rauishe vs in them, that by them we doe not onely holde all the ioyes of the worlde as transitorie, but also they take from vs the knowleadge of the very cause why we loue, as being rapt in wonder in them, euen as by a dilligent beholding the sunne, we loase the naturall light of our owne eyes: I consent to all you saye (sayth Glaphyro) confessing withall, that as by the imbecilitie of our sences, it is not lawfull for vs to flie or aspire to this truth, so I beleeue also that it is the onelye cause of the diuersitie of lawes altogither contrarie in diuers places. And yet you cannot denie to me, that in the question of beautie, there be not thinges, which by common consent of the worlde, are not allowed most fayre: as who in a selfe obstinate fancie will giue vnto the crooked and wrinckled a more singularity in beautie, then those whome nature hath created vpright and perfite hath (in mine opinion) no lesse mayme in his sight, then imperfection of reason and iudgement. I speake not of monsters (sayth Monophylo) but of thinges common and indifferent: for seeing nature hath created vs all vpright, I will not entangle our question with suche sort of people as you speake of, affirming that in what proportion so euer we are framed, if we procure to our selues no other defect of members then according to Gods generall distribution, we are a substaunce sufficient ynough to be beloued: Bicause all other accidents happening, appeare not to vs, eyther fayre or foule, but according to the diuersitie of our humours which leade vs to that opinion: yea, we perswade often times a thing to seeme fayre in some season which in an other appeares foule and loathsome:

some: So that seigneur Glaphyro, if this generalitie vary according to the diuersitie of tymes, let vs not thinke straunge if our mindes (in the same respect) differ particularly: wherin touching women on whome your late speech did runne, I can hardelye beleeue, that in this varietie of opinions, they finde not some friende in affection, albeit not so commonly as others, bicause they are further estraunged from our common nature: herein you are both deceyued (sayth Phylopolo) for nature neuer created thing so rare, but for admiration: And albeit (in regarde of their bodies, suche women are not so generally delitefull to vs, yet they haue alwayes a helpe of the minde to satisfie that default: for God was neuer so niggardly bent to any, but if he rayled an imperfite bodye, he supplied it with some inwarde excellencie of minde: as in the nature of insensible thinges, we haue an example of the Vine, who albeit seemes most croked and counterfeyt of all other sortes of woode, yet he containes euen in his succeeding effectes the spirite and minde of vs men: This is somewhat to purpose for you (sayth the Ladie) and albeit you had vsed no other speeche at all, yet by these last wordes you shoulde haue bene dispensed with all, touching all your blasphemies, wherein all this afternoone you haue taken your voluntarie pleasure: beseeching you all my Gentlemen and deere friendes, to suffer this last speeche of Phylopolo to cloase vp our long question of loue, wherein Monophylo seemes to chalenge a singuler triumph: who least he should ouer weene in himselfe, I thinke it is not impertinent so to moderate the state of his prosperitie, as by our meane, hee hoyse not sayle aboue our power, to embase it by discression: wherein I holde opinion with an auncient Capitaine of Athens, who being asked, if he toke not pleasure to learne the art of memorie: no rather (sayth he) I delight in the art of forgetfulnesse, bicause (in his iudgement) hee preserued well all thinges in his minde, which (being learned)

ned) be forgat not: But aboue all, if a thing once engraued in vs, cannot be defaced without great paine, loue only once roted in our heartes, is moſt hardly, yea impoſſible, drawne from vs by any humaine art or pollycie: and therefore I holde it no leſſe neceſſarie to learne the meanes to eſchewe ſuch a place, then profitable to knowe the cauſes for the which we enter into it: A ſmall perſwation (Madam ſayth Glaphyro) woulde drawe me to your opinion, but let vs take heede leaſt offering to make a roade or inuaſion vpon loue, the night charge vs not behinde, whoſe darcke miniſters may doe vs more harme, than any way we can greeue him, vpon whome we haue made this warre, and therefore (Madam) as the preſent ſeaſon requireth, it were better to make a ſafe retraict, than a perilous follye, vnder this charge notwithſtanding, if the companie ſo like, to renewe this warre the nert morning, when I doubt not the pleaſaunt dewe, as the teares of Iupiter diſtilled will no leſſe delight vs, than the Sunne hath ſpecially fauoured our exercile this afternoone: And ſo this little band of amorous ſouldiours fearing the ſwift approche of the night, and finding withall a neceſſarie appetite to releeue theyr bodies, aſwell as their mindes were delighted with pleaſaunt diſcourſe, approued the counſayle of Glaphyro and alſo his condicion of returne the nert morning, which they performed as you may heare.

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The seconde Booke of *Monophylo.*

That was (truelie) a lawdable custome and most familiar with the Fathers of olde time, who, by how much they reposed a dignitie in their workes, by so much were they curious to chose patrons of high condicion, under whose authoritie their indeuours might spreade abroade. For which cause they consecrated both their names and bookes to the Goddes onely and the Muses, as assuring the world therby, that the ende whervnto they aspired rested not in any mortall pretence. But in your opinion (Madame) if the worlde might become a Metamorphosis, and all those great personages extinctes returne to lyfe, woulde you not thinke that as the complexions of men be chaunged, so also generallye they woulde alter custome, as leauing their Goddes and Goddesses, to searche out newe protectors: and yet if we waigh with the condicion of their age past, the nature of the present season wherein we liue, we shall finde their time more generally enclined to assist that custome of theirs, then any consideration at all to follow our exercises, what vertue or varietie of wit so euer they containe: For as in their dayes (when golde and siluer stode not in suche authoritie as nowe) hee only was esteemed aboue the rest, whose vertue and science gaue best shew of a singuler wel qualified minde. So being since fallen into more extreme seasons, which fauour not the facultie of good and excellent wittes vnlesse they haue a societie with welth and riches, it is not also to bee merueyled if such as haue succeeded them in writing (aspiring euen with them to the selfe same poynt of immortalitie) take to reclaime Princes, to whome (as to the high executors of Gods benefites) they make offer of the fruites or best of

their

their facultie, as (by suche meane) to pertake with their high liberalities and bounties: By whose example we not onely direct to Princes and great men the greatest part of our workes, but also euen repose and depende the value of our wittes, vpon their willes, as vpon the onely poynt and center, vpon which all our thoughtes do rest and hang: wee finde by sayth of Autentike writers what happie numbers of learned men florished in Rome, in the life of the Emperour Augustus the onely macænas for science in his time, and of the contrarie, how naked that profession grew when the Gothes (enimies to all Arte and humanitie) raigned ouer Italie: wherein Madam, enter not into further wonder then the reason of the cause requireth, seeing as euery season hath his reuolutions, so no estate is exempt from the power of bouble time, and naturallye wee are all drawne to doe good vnder a hope of honour, which being not esteemed vnlesse it be pricked full of the fethers of transitorie riches, euery one (wee see) applieth himselfe to the good pleasure and seruice of him, from whome he plucks profit and commodity: And yet I say, he cannot be to highly recompensed, whose witte and penne as the painefull handemaydes of truth trauell to set forth the accidentes of tyme: seeing all the valiaunt actes which wee see stande vpon the heades of great men cannot be raysed into a higher degree of fame, than by the meane of a penne well disposed to whome all prescription of times hath giuen this priuiledge, to embase the prowes of great men, and rayse the doinges of the meaner sort at his pleasure, which was not vnknowne to the great conquerour Alexander, when hee lamented to be disfurnished of suche a trompet as fortune had stirred vp for Achylles in the person of Homer: By what other occasion (I pronounce it with reuerence and priuate griefe) are our histories become seasoned with such small value and estimation, if not by the slender care of our great Lordes, who flattering their time with other pro-

ſeſſions in their necligent regarde to learning, take awaye alſo all example or courage from all men that exerciſe their wittes that way: Kinges giue life vnto wittes, and the learned in counterchaunge crowne princes with immortalitie: the trauell of writers is a monument of perpetuitie, and the indeuour of the penne preſerues memorie aboue time: learning (as ſayth the Pſalmes) comforetes the afflicted ſoule, and giues ayde to the fraile infirmities of the fleſhe: it rules betweene Prince and Prince, and directes priuate cauſes of meane men: it is a teſtimonie to the matter, and a iudge to the controuerſie which cannot be corrupted: yea, by learning we haue converſation euen with God, & in writing he hath left amongeſt vs the wordes of his infallible will, which being well obſerued, leades vs (as the Prophet ſayth) aboue the heauens: But Oh miſerable condicion of our great men, who in place to preferre learning, plucke awaye the meanes to preſerue it, as in not aſſiſting the painefull indeuours of writers, are vnthankefull euen to the benifites of God, whoſe prouidence they vſe vnworthylie, and are guiltie in the ſpoyle of their owne monumentes and eternitie: For by how much God bleſſeth our age with men of qualitie and ſcience (a conſtaunt ſigne of his care ouer vs) by ſo much it lyeth you in charge (you noble men and ſtates of welth) ſo to gouerne this ſinguler bleſſing, as neyther the ſoyle in the ſeede, nor the ſeede in the fruite, be vnthankefully vſed, leaſt (with the plague of other tymes) your monumentes be defaced and your names and actions runne in a darcke memorie, as the eclipſe of the Moone when ſhee is barred from hir naturall light: But Madam, amongſt ſo manye eloquent wittes, albeit I iuſtlye eſteeme my ſelfe inferior euen to the worſt, as ſtanding alſo leſſe in the fauour of nature then they, yet, (with the Bee that yeldes honnie for his houſe rent) I muſt confeſſe, that if euer anye fruitte went out of this little gardaine of myne, you onelye

haue

haue planted it: and as others aspire to Kinges and Princes, for whose delight they sette awoorke their wittes, so I beseeche you lette it bee lawefull for mée to name you the starre by whose aspect I am ledde to euerie well doing: protesting (for my part) to holde suche a guide in no lesse value and honour, then in times past the Muses vpon whome the Poetes bestowed suche solemne and deuoute invocacions: you onely (Madam) are the Goddesse whome I invocate, yea, the element wherein I live, and the oracle of all my plottes and purposes, wherein I dare pretende no other benifite of you, then that which euen your selfe is able to promise in me: wherein albeit, all my woorkes and trauelles are directlye disposed to you, yet I dare not presume to present you at this time with the exercise of this morning, nor yet the discourses chiefly raysed to our confusion: neyther had I aduentured to spread them abroade were it not, that as the daye before was employed in such felicitie of minde as I desired, so also I imagined such successe and sequelle to our present procédings, that albeit, it import some sinister aduauntage to vs, yet it maye bring such fruite to some other the assistantes and parties, that if they grudged in the matter of the former exercises, this may be applied as a recompence and supplye of their supposed iniurie, if an iniurie it may be called: A thing so iust and true, as was the discourse of our Monophylo, altogither in the fauour of loue: and therefore in this treatise there is reserued for them some satisfaction, but no contentment at all to mée, who standes not onely to disalowe Chariclea, for whose respect these spéeches were first procured, and also Glaphyro by whome they are pronounced, but also I mourmour euen against my selfe, as to haue bled my pen in a subiect, so hatefull to all equitie and reason: wherin in common truth I confesse my selfe more imputable then all the rest, séeing that as to Chariclea is iust cause of pardon, as séeking (by a naturall zeale to knowledge (com-

mon to all your other Ladies) to comprehende all thinges from good to better: ſo Glaphyro, is tollerable bycauſe hée argued according to the ſuggeſtion of his thought: But for mine owne part I proteſt, if any thing be handled againſt the maieſtie of that little God whoſe ſlaue I am, it is altogither contrarie to my opinion of him, as being for this time ſetled in a certaine hypocriſie, the better to fulfill the plot of my determination: wherein as I maye reſemble thoſe good and auncient inſtructors, who leading vs by their diuine exhortations to the contempt of honour, prepare to themſelues a readie pathwaye to an immortall glorie. So ſeeking to mortifie in others by the ſpeache and diſcourſe of our foure Champions, the true rotes of loue, I ſhall kindle the ſparkes more and more in my ſelfe, and with the Salymander bathe my limmes in the flames of hote affection: aduertiſing you notwithſtanding (Madam) that albeit they conſpired not onely the ouerthrow of loue, but alſo to reuerſe me altogither, yet (ſuche is Gods ordinaunce) that there is infirmitie in their pretence, and their wicked will without force, as profeſſing if you looke into their doinges) rather woordes of threates, than matter of effect: ſo that I dare promiſe in my ſelfe that loue hath the leaſt cauſe to be offended: Aſſuring you for ende, that according to my delight in the diſcourſes of Monophylo, I dare eſtſones giue him the honour of this dayes exerciſe with this laſt requeſt (to you Madam) to ſet downe in memorie his reaſons with ſome of mine, as a roſe amongſt a number of thornes. And ſo without further report of their ſeuerall circumſtaunces, let vs leaue them readie to purſue the poynt of their purpoſe, which was to fall into a ſeconde ſocietie the next morning in the place which earſt had yéelded them ſuch conuenient fauour: where according to the houre of appoyntment, the whole felowſhip beeing aſſembled, Phylopolo vſed his accuſtomed libertie, and began to make court to the Ladie Chariclea, not with ſpeeches of

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eyuill and honeſt regarde, as is the vſe of all men profeſſing the ſtate of honour, but offred to touche hir indecentlye, yea, euen to laye his hande vpon the place which ſtandes in curious charge to al women of careful behauiour, when the Ladie more miſliking his rathenelle, then fearing hir owne weakenelle, gaue him this modeſt cheke, If ſeigneur Phylopolo you aduenture to offer mæ this wrong in reſpect of my familier conuerſation in this ſolitarie place vnder the handes of you foure young Gentlemen, I hope to finde defence in the vertue of your fayth, and aſſuraunce in the promiſe of ſeigneur Glaphyro, vnder whoſe protection I begã this enterprize yeſterday, which if I eſtſoons put in practiſe this morning, methinkes I merite not imputation, but rather that my diſpoſition bee more fauoured, and my honeſtie better aſſured by you, vpon whoſe ſafeconduct I repoſe euen the eſtate of mine honour: Here ought to be no cauſe of doubt (Madam ſayth Glaphyro) where is no pretence of euill dealing, and the fayth of a Gentleman is the beſt warraunt hee can giue to aſſure his behauiour, wherein as we proteſt innocencye in thought and act, ſo our hope is, you will not defile your diſcretion with anye corrupt iudgement, as to note vs inciuill in that, wherein if wee ſeemed inſufficient in duetie, yet not vnreadie in good will as farre as belongs to the office of Gentlemen: only your opinion to enter ſocietie with vs ſhall not loſe hir expectation, which I beſeech you let leade you in ſuche iudgement of our behauiour, as (notwithſtanding the wanton libertie of Phylopolo) you maye vſe vs in our meaning of honour towardes you, wherein it maye pleaſe you eſtſoons to ſettle vnder the fayth and promiſe of thoſe to whome nothing is more deere then to doe you duetie and ſeruice: I accept your condicions (ſayth the Ladie) and beleeue your promiſe, albeit I coulde not otherwaies ſaye of Phylopolo then I both finde and proue, which I entreated him to forbeare, leaſt he kindled occaſion of complaint, and to holde

him leſſe welcome to all honeſt companie, ah Madam ſaith Phylopolo, how you chalenge my libertie in ſpeeche, wherunto cuſtome hath giuen a grace and name of modeſtie to others, thoughe you make me guiltie in rude behauiour: And if the exercile of yeſterdaye was wholye conſecrated to the commemoration of loue, what newe offence can be enforced if you & I dreſſe a ſacrifice to him by a reciprocall pleaſure one of an other by which ſhoulde be made perfect the dedication of this place: which laſt wordes he pronounced with ſuche lyke in countenaunce, as they ſeemed plawſible to the whole companie, except the Ladye, who diſſembling hir opinion of his meaning, tolde him thee had no other ſacrifice to make with him, then that as the daye before they ſtudied to erect, and ſet vp the tabernacle of loue, ſo now they woulde labour to commit him to tormentes and vtter ruine: For ſo (ſayth ſhee) ſhall wee offer a goodlye and acceptable ſacrifice and of farre more merite, then the ſuperſticious oblations of the olde volotours for penance and ſatiſfaction of their ſinnes: wherein I coulde wiſhe the ſocietie of Aryadne by whoſe pollicie the poore deſperate Theſeus founde meanes to winde out ſuch a Dedalus as Monophylo hath figured vnto vs: ah Madam quod I, how religious you are in opinion, from which much leſſe that the night, your abſence, or chaunge of place, haue taken any authoritie, but rather haue added (as it ſeemes) an inuincible force the better to eſtabliſhe your fancie in the matters of our converſation yeſterdaye: yea who woulde haue thought, that by your meanes and counſayle, our louer woulde haue enforced the gates of ſo honeſt a priſon, to hope to ſettle himſelfe eftſones in libertie: Oh ſeigneur Paſquier ſayth Phylopolo, are you yet to knowe that tormentes can make men tell truth, and a pinching ſore cannot abide a ſmarting playſter: euen ſo oftentimes the rude and harde handeling which we finde of our friendes or Ladyes, bringes occaſion to eſchewe their ſocietie, or at leaſt

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to labour to auoyde it: and yet I dare not bring, Madam Chariclea, within the compaſſe of that condicion: whether ſhée be or not (ſayth the Ladie) I accompt you without commiſſion to enquire, and my ſelfe without reaſon to yeld your reckoning: And yet I hope you wil not note it ſtrange in mée, if (according to the care I haue ouer the ſtate of poore louers, the ſame concurring with the nature of our preſent exercíſe) I vſe the compaſſion of my ſexe and calling, to wiſhe them rather a plauſible libertie, then this darcke and hydeous priſon, wherin I ſée them ſo martired: not that I chalenge any propertie in theſe ſpæches or, that ſuch matters reſemble me aboue the reaſt (as you thinke) But becauſe I haue dwelt alwayes in this minde, that notwithſtanding the pleaſures diſtending with loue, is great in the highest degrée, in reſpect of other felicities, yea & without comparíſon; yet, in cõmon experience it comes not neere the leaſt part of the ſorrowes & tormentes, which of it are nouzled and trayned, as a thouſand ſuſpicions, ten thouſand ielowſies, with infinite diſtempered feares (the proper ſubſtitutes of loue) with whome (as raine in a mightie wind) is brought ſuch paſſions & panges, that to a man of ſounde iudgement there ſéemes no difference betwéene the labozinth of this endeleſſe traueyle, and the infernall gulphe which continually caſtes vp nothing but loathſome vapors and flames of ſulphur. For my part, I neuer knew louer fauored with anye howre or moment of happye time which he bought not both before and after the act, at an vnlawfull price and vſurie. For before he trauelles in a confuſion with incertaintie of ſucceſſe, as being not yet come to the aſſurance of his vnbridled affections: and after hauing got with charge, that which he kéepes with care, he lyues in feare to loaſe what he hardelye holdeth: in déede the perfite louer, who ſtandes aſſured in his felicity, liues without the compaſſe of thoſe doubtes: But whome maye we tearme this aſſured louer, yea, who can giue

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vnto himselfe, such certaine warraunt of the will of his Ladie, as of his owne fayth and constancie: I spare here to alleage vnto you the speeche of the people, which (for the single honour of his mistresse) he ought to satisfie: For if such be the malice of the worlde now a dayes, as a simple conuersation of a young man and a woman, doth drawe people into opinion and suspicion, what trauell of minde, and inconuenience of policie is he tyed vnto, who being vowed to a mystresse, must both supplye hir will, and satisfie the popular speeches, seeing the nature of loue making men properly silent and sorrowfull, serues here as a proper trumpet to discouer their passions: What make you heare also of a sharpe repulse, after a long suite, yea, how disgest you a false reporte, whether of spite touching your selfe to your mystresse, or of disdaine of hir to your selfe: Suer those pilles and ague fittes are of more bitter qualities, then all the pleasures that can be ymagined in loue, containe felicitie, and albeit the toyes be great in number, and pleasaunt in condicion, yet are they not without their continuall propertie of fretting melancholie. I coulde here enlarge further in the ordinarie accidentes in loue (whose number is no lesse infinite, then their qualitie intollerable) and theyr actions most true in exemple, were not I shoulde doe wrong to the experience of your other Gentlemen, whose practise proues you in those affaires deepe iudgement onely in my knowledge I neuer sawe or knewe any one truely transfigured into the state of a perfite lover, on whome (notwithstanding he had possessed the actuall felicitie in loue) did not attende inwarde perplexities, and outwarde disquietnesse, confused counsayles and carelesse execution, broken speeche and vnsounde iudgements, yea, suche a generall negligence in all his actes and conuersation of lyfe, that in a due consideration of the effectes of loue in his exemple, it may be easily discerned that there is more gall than honye, lesse pleasure then payne, farre more care

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care than commoditie, and more want of courage, than any true commendation of a noble minde. You are not far from the truth sayth Glaphyro, and for that selfe cause certaine auncient Philosophers fayned Ioue to be borne of Porus and Penius, as making him the sonne of abundance and penurie, to figure vnto vs, that louers, in their greatest contentment, are notwithstanding miserable, by a certaine insatiable lust: yea euen he that possesseth, is neuer absolutely contented, and that was the cause aunswered the Ladie, why I woulde wishe this louer to finde some issue in loue, if it were to be founde. Here Monophylo the onelye protector of this little murderer, by whome moued all his greefe, I knowe not (Madam) sayth hee, by what occasion you happen into these tearmes: yea, I meruell so much the more, as I knowe your wisedome and high discretion to carry no smal praise amongst men of iudgement, and yet by the manner and phrase of your speeche you seeme to resemble him, who for a small transitorie delight which he promised himselfe by the beiwe of his mistresse, dispised an immortalitie prepared for him by the Goddes: this I saye as seeing you wish a louer to leaue his profession for certaine light disquiets of minde, which being banished from him, you esteeme him more then happie: But (good Madam) what is hee in whome this disease hath not beene incurable, or who hath euer beene vnfurnished of those passions, yea generallie I aske, what state of mortalitie hath bene euer so absolutely happie, on whome (in the greatest delight of the worlde) hath not attended some discontentment: I meruell that by the same meane you desire not that children shoulde not be borne, seeing the more wee loue and esteeme them aboue others, so much the more doe they bring vnto vs care and greefe: doe we not feare, desier, hope, and trauell our bodies and mindes for their sakes: wee desire to see them great, as then to become the staye and comfort of our olde age, wherein wee employe no

ſmall diligence: wee feare their venterous youth, as not to fall into daunger of body or infection of minde by lewde conuerſation, and for that cauſe we prouide tutors to moderate their raſhneſſe: ſuche is our torment and care of minde for them, that wee euen feele the diſpleaſures they ſuffer, and endure a ſhare in their woes and miſeries: yea if wee waighe in euen ballaunce the greeues diſſending with ſuch as we bring into this worlde, with the pleaſures wee receyue by them, we ſhall hardelie iudge the difference and yet ſuch is the vehement nature of our affection, as it makes vs forget the ſorrow and trouble whereof they are the cauſe: it is impoſſible that in matters by which wee receyue extreame contentment, that ſometimes alſo they turne vs not to heauie greeues and annoyes: what one thing in the worlde doth more neceſſarilye delight vs then the fier, and yet by it wee ſee ſtately cities and pallaces reuerſed and conſumed: who denies water to be moſt conuenient for the neceſſitye of man, and yet it is the element in which much people periſh, and great treaſure is deuoured. So that notwithſtanding the perillous accidentes happening by theſe two elementes, yet to hinder or take awaye their vſe, were to driue nature from hir courſe, and confuſe the thinges of the worlde: euen ſo is it of loue, whoſe profeſſion you wiſh vs to leaue for certaine light inconueniences accompanying him by circumſtaunce, and nothing conſidering the ſoueraigne benefits which ſecretly lie ſhrowded and hidde within him, wherein to offer you familiaritie of experience, why wiſhe you not in like ſort, that wee were not borne at all, ſeeing that as being once entred into this worlde, our conuerſation runnes vnder infinite and intollerable miſeries: euen ſo our deſtinie caries this condicion that the higher we are rayſed into degrees of felicitie, the rediſier we encline to reuolution, and feele with more greefe the pinching ſtinges of diſpleaſure: which (Madame) me thinkes might drawe you to a fauorable conſideration

of

of loue, by whome if sometimes wée are lifted into actes of high and perfit pleasure, it is not out of reason if at other seasons he leade vs in effectes of more harde and straunge nature seeing that if at one time the pleasure should be litle euen so at an other season, the displeasure coulde not but be lesse, for so hath God vnited and payred the one with the other, as to bridle our presumption in vaunting to be happy on all sides, and therefore he doth drawe ouer our calme of pleasure and felicitie, a darcke clowde of greefe & calamitie: and yet our volable pleasure is farre more great without comparison (in the respect of our present controuersie) then the inwarde griefes which wée feele: for where the lamentable teares, the strayned sighes, the broken sorowes, which oftentimes wée poure out in loue, are not enforced by other occasion or meane, then as participating of our mortalitie, subiect to all infirmitie and miserie: the pleasures, on the other side which like sweete honye distilles by his suggestion, laye vs in resemblaunce with Aungelles, as though in that contemplacion, we imparted with the heauenly powers, and to vse a direct truth, loue would establish vs (as it were) in a perfite felicitie vpō earth, were not that his pleasaunt mocions be sometimes mingled with certaine light disquietes: Wherein maye be discouered a great prouidence of God, who (to laye afore vs our humanitie) hath tempered our delightes with pilles of sorowe, and prouided our riuer of transitorie ioye to runne in a streame of anguishe and greefe: not that those small accurrauntes should challenge such authoritie and force as, for them, it shoulde bee needefull to deuest our selues of so great beatitude: But it behoues, amid such distresses, to proue the heart of a true and loyall louer, euen as golde is tryed in the furnace, seeing that to whome so euer liuing continually nourished in pleasures, suche as eyther he woulde haue or can wish for, without proofe of displeasure or greefe, it is a hard experience to haue a true taste of the sweete fruite which

the gardaine of ſuch delightes doth yelde: yea it ſtandes not with incongruent neceſſitie (to make his taſte and iudgement more perfite) to entangle his pleaſures with ſome eaſie and light annoyes, like as to giue a good ſeaſon to meate, is required not onely ſugar and ſweete thinges, but alſo ſome ſharpe ſpices (of qualitie, to be hardelye diſgeſted) which applyed and tempered with other drugges, doe giue a good and perfite taſte to that which otherwayes woulde carrie no ſeaſon at all: Ah ſeigneur Monophylo, ſayth the Ladie, ſuche is your force in ſpeeche and reaſons to perſwade, that I could euen ſettle in your opinion, were it not that for you alone ouer whome a voluntarie force holdes the heauie yoake of loue, there may be founde thouſandes and ten thouſandes, who bitterlye doe waſhe their mouthes in curſes and complaintes, againſt the daye and houer wherein they toke firſt footing in that miſerable priſon: yea, ſuch is eyther their naturall blindeneſſe, or prouidence of deſtinie, that albeit they beholde their owne ſpoyle and ruine, yet the miſery of their thrall eſtate holdes ſo ſtraight a hande vpon them, that neyther force nor policie can delyuer them, euen like vnto the Deere entangled in nettes, who the more he ſtriues, the faſter contendes he againſt his deliuerie: Why hath nature then, ſayth Phylopolo (who valued louers with brute beaſtes) induced man with a ſoule of reaſon, as to deuide him from beaſtlye creatures, if he loaſing the cuſtome of reaſon, enter willingly into a place, which afterwardes (without hys great confuſion) he cannot eſchewe: the ſame reſembling the condicion of the ſillie birde (albeit more excuſable) to whom onelie belonges to complaine of nature as taking from hir all knowledge to reſiſt the ſweete charme of the fowler, by whome if ſhee eſcape death, ſhee is ſuer at leaſt of captiuity: where man drawing to himſelfe, hys ſelfe deſtruction, without other power of remedy then to late a repentaunce wherein I praye you, is he to be deuided from other crea-

tures,

tures, but only in the outward eface vnder the which hée couereth his great beastelinesse: What sye aunswereth Charyclea, who here though good to cut of his ielouse spéech wished him not to presume so far of his owne felicitie, séeing he had neyther pollicie nor speciall prerogatiue aboue others to auoyde the misterie if the mischiefe fell vpon him: For sayth shée, euen as the experience is common that many Marinors vndertaking a long voyage, commit themselues to the sea vnder a showe of fayre weather, smiling at the first vpon them, albeit their hope being turned to heauinesse, they stande at last so déepe in the daunger of the tempest, that (notwithstanding their indeuours) they are enforced to abandon their shippe to the mercie of the waues, without meane of remedie: euen so standes it with our louer, who oftentimes indiscréetlye, yea, when hée thinkes to sléepe in most safetie, slippes into the charme of the intising eyes of some Ladie, who leades him with great delyght into this huge sea of loue, where in the ende hée takes a miserable comfort in to late a repentaunce: oh happie mariner so long as he sayled vnder a fauorable clymat, oh thrise happie louer, vntill his sonne disguised his light: But oh wretched condicion of both the one and other when a contrarie winde and common destinie castes them vpon the sandes of Charibde and Sylla, monstrus women (with the Poetes) whose custome is to chaunge into forme of beastes, all suche as vnhappily rub vpon their shoare, when the poore louer finds his pleasure translated into a qualitie of bitternesse, and his hope so turned into dispayre, that he hath no other refuge then in death, and yet in him he hardely findes medicine, what thinke you then of the authoritie of loue whose swéete baytes as they are swallowed vp euen by the most wise and subtill that bée: so he hath also a second power, that hauing once made himselfe Lorde ouer vs, hée takes from vs all knowledge both of himselfe and his nature, bathing vs (as it were) in a consuming flame, farre

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lesse quencheable than the continuall fire of the hill of Cycylie, yea, such is the vertue of this indissoluble knot of perfect loue, that it is without power or meane to be mortified: and that which worse is, it happeth in often experience, that some man labouring long in an amorous traine with a Ladie, and shee perhappes no lesse touched with the mocions and passions of loue than hee, yet in a necessarie regarde to hir honour, shee is driuen to aunswere his desire with modestie, and dare not aduenture to bee thankfull to his demaunde: I praye you iudge by your selfe (if this purpose pretende altogither to possesse:) the condicion of this louer and the languishing panges that long sute stirres vp: yea, what medicine woulde you applye to his disease? I would not that for my repulse he shoulde alter the nature of his affection to his Ladye, and much lesse be negligent in his meanes of obedience and humilitie: But let vs finde out some happie operation or drooge, by which we maye helpe to qualifie his passions, and yet not discontinue his loue: for so shal we make liuely in him the pleasures which by ymagination he shall conceyue of his mistresse, and vterly choake vp those sorrowes which else woulde deuoure him with infinite deathes. Your discourse (quod I) containes matter of to high condicion, as to demaunde a thing that is not to be done, which is to loue without passion: and it is as easie to drawe out of the foure elementes that Quintessence, from whence the Philosophers deriue the originall of our soules, as to hope to satisfie in anye one respect your present desire, which albeit I cannot but esteeme of high merite, as proceeding from a minde so well affected to the miserable estate of louers: yet in all reason and experience I cannot holde it lesse impossible that loue shoulde be without passion, then a man without a soule, the Sunne without light, fire without heate, and water without moysture: which thinges as they are so naturall and proper, as without them neyther man, Sunne, fire, or water,

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can be in their perticuler: euen so if you leade loue in hys true degree, you shall neuer see him marche without passions as his familiar substitutes and companions: In which respect me thinkes it were matter much impertinent to dispute vpon a forme in our mindes, which neyther hath bene nor can be; onlye let vs applie our speeche to things not impossible, least with the losse of time, our exercise also bring forth nothing but vanitie: And touching your opinion that a woman making an estate to loue, and yet will maintaine hir honoure (or at least that which shee estemes hir honour) although in such a case it woulde bee harde that loue should euer bring forth his full and absolute effect; yet in suche proofe I wish the example of the amorous Poet might bee remembred, that for two, three, or manye repulses, hee must not thinke himselfe denied, but turning modestie into importunitie, solicite his Ladie with encrease of diligence and meanes: who albeit at the first (vnder a light feare to make a wounde in hir honour) standes doubtfull to bequeth hir selfe to your mercie: yet doubt you not but shee tranelleth inwardely in a singuler felicitie and ioye of minde, to see hir selfe sued and required of him whome shee honoureth most, and specially in a thing which shee woulde chiefelie desire, were it not for that strong bulwarke and rampire of shamefastnesse, which notwithstanding is not so defencible, but being battered it may at the last become vincible by vehemencie of loue to whose power all worldlye forces are but weake: herein also, reason standes most peremptorie, specially in the present case that moueth) bicause this honour consistes not but in the opinion of men, & loue is drawne altogither out of ỳ registers of nature, by whom we are induced to it: wherein bicause you shall not iudge straungely of my opinion, I make you this resemblaunce: if our enimies become affable by our humilitie, yea if brute beastes voyde of resonable consideration, be drawne to a familiar tamenesse, by our softe strokings and alluerments,

I praye you what belonges to him in ductie, which holdes vs in deere regard, which cherisheth vs, & who loues vs no lesse then himselfe: doe you thinke a woman is not subiect to loue asmuch or more than a man? yea, euen to aduenture vpon thinges which are expressye forbidden hir: did not Byblys loue hir brother, Mirrha hir father, and poore Pasiphæ was shee not rauished in lust with a Bull? And yet I thinke it was neuer harde that a woman (what passion of loue so euer possessed hir) aduentured to solicite or require, but being gouerned with a certaine shamefastnesse, woulde not so muche as be required, and yet being required woulde make no doubt to consent: and therefore I haue heard it often spoken of people well experienced in those exercises, that the best is to bee sparing in requiring, but in requiring, to vse such an honest boldnesse to slacke the bridle of their passions that with impudencie they be not possest of the thing which without shamefastnesse they ought not to desire: whereof I make iudges my maysters of the spiritualtie, and lawyers specially in these affayres wherein the speeche, how couertly so euer it runne, is farre more shamefaste and harde to digest then the effect: the same in my opinion being the onelye meane to come to the full of their purpose, which being well practised, is seldome without his desired fruite: seeing (with reuerence I speake it) the number is verie small (and they borne vnder an vnhappie starre) whose loue in the ende hath not happelye succeeded. Here Phylopolo obseruing his opportunitye to molest women, allowing his reasons, began in speeche to iustifie them further: for (sayth he) if women were as haggardlike as they seeme, and as manye poore fondelinges in loue, full simplie doe beleeue, their pompe and vanitie woulde be lesse in attire, and themselues not so Popingaye like in conuersation, as now a dayes we see them: for who (I pray you) hath first brought in this caull or coronet of gold, more curious than comely, more precious than ne-

cessarie,

cessarie for the modest attyre of the heade: vnlesse (with the olde superstition) you would decke an artificial ydoll to draw the world to vaine worshipping: who deuised this curling of hayre, so deuided and layd into lockes that it seemes to cary precepts and proportion of Arte: who first inuented this hoone, such a maske or vaile for the face, that it leades men in ymagination of a greater beawtie then is in deede, euen as in times past the papistes, although (to inforce a more religion to their pilgrimes) they were curious to reueale their saint, yet, when the doores of his shrine were disclosed, there apeared nothing but a counterfeyte ymage: for what cause haue they drawne to them of late suborned bodies eyther of horne or wood according to the minde of the Carpenter: yea what other purpose is in their huge vertingale, with infinite other vanities in their common attire, but onely to please men, and pleasing them, to bee desired of them: yea what other misterie is contayned in these curiosities, then that they are inuented as helpes and instrumentes to supplye the tongue, who eyther fearing, or shamefast to exercise his office to require is for the most part reuealed by these aluring ministers most famylist in these times with most women. Be that as it maye bee (quod I) and yet perhappes seigneur Phylopolo, you are eyther not well informed in this matter, or to forwarde in iudgement, seeing this curiositie (as you tearme it) is allowed to women with more authoritie then you thinke. For being created only for the ayde and pleasure of man, it is lyke that God sturs that opinion in hir, to rayse hir into indeuour not to please hir selfe, but to giue contentment to the eyes of him, for whose sake shee was brought into the worlde: as for example, is it not a tollerable behauiour in a mayde, to prepare hir beautie, the better to please those that pretende mariage to hir: the same being allowed by Licurgus in his common wealth, that maydes shoulde go bare faced to the ende they might bee seene and desired: and

I praye you what belonges to him in ductie, which holdes vs in deere regard, which cheriſheth vs, & who loues vs no leſſe then himſelfe: doe you thinke a woman is not ſubiect to loue aſmuch or more than a man? yea, euen to aduenture vpon thinges which are expreſſye forbidden hir: did not Byblys loue hir brother, Mirrha hir father, and poore Paſiphæ was ſhee not rauiſhed in luſt with a Bull? And yet I thinke it was neuer harde that a woman (what paſſion of loue ſo euer poſſeſſed hir) aduentured to ſolicite or require, but being gouerned with a certaine ſhamefaſtneſſe, woulde not ſo muche as be required, and yet being required woulde make no doubt to conſent: and therefore I haue heard it often ſpoken of people well experienced in thoſe exerciſes, that the beſt is to bee ſparing in requiring, but in requiring, to vſe ſuch an honeſt boldneſſe to ſlacke the bridle of their paſſions that with impudencie they be met poſſeſt of the thing which without ſhamefaſtneſſe they ought not to deſire: whereof I make iudges my maiſters of the ſpiritualtie, and lawyers ſpecially in theſe affayres wherein the ſpeeche, how couertly ſo euer it ſumme, is farre more ſhamefake and harde to diſgeſt then the effect: the ſame in my opinion being the onelye meane to come to the full of their purpoſe, which being well practiſed, is ſeldome without his deſired fruite: ſeeing (with reuerence I ſpeake it) the number is verie ſmall (and they borne vnder an vnhappie ſtarre) whoſe loue in the ende hath not happelye ſucceeded. Here Phylopolo obſeruing his opportunitye to moleſt women, allowing his reaſons, began in ſpeeche to iuſtifie them further: for (ſayth hee) if women were as haggardlike as they ſeeme, and as manye more fondelinges in loue, full ſimplie doe beleeue, their pompe and vanitie woulde be leſſe in attire, and themſelues not ſo Popingaye like in conuerſation, as now a dayes we ſee them: for who (I pray you) hath firſt brought in this caull or coronet of gold, more curious than comely, more precious than ne-

ceſſarie,

ceſſarie for the modeſt attyre of the heade: vnleſſe (with the olde ſuperſtition) you would decke an artificial poll to draw the world to vaine worſhipping: who deuiſed this curling of hayre, ſo deuided and layd into lockes that it ſeemes to cary precepts and proportion of Arte: who firſt inuented this howe, ſuch a maſke or valle for the face, that it leades men in imagination of a greater beawtie then is in deede, euen as in times paſt the papiſtes, although (to inforce a more religion to their pilgrimes) they were curious to reueale their ſaint, yet, when the doores of his ſhrine were diſcloſed, there apeared nothing but a counterfeyte ymage: for what cauſe haue they drawne to them of late ſubborned bodies eyther of horne or wood according to the minde of the Carpenter: yea what other purpoſe is in their huge vertingale, with infinite other vanities in their common attire, but onely to pleaſe men, and pleaſing them, to bee deſired of them: yea what other miſterie is contayned in theſe curioſities, then that they are inuented as helpes and inſtrumentes to ſupplye the tongue, who eyther fearing, or ſhamefaſt to exerciſe his office to require is for the moſt part reuealed by theſe alluring miniſters moſt familiar in theſe times with moſt women. Be that as it maye bee (quod I) and yet perhappes ſeigneur Phylopolo, you are eyther not well informed in this matter, or to forwarde in iudgement, ſeeing this curioſitie (as you tearme it) is allowed to women with more authoritie then you thinke. For being created only for the ayde and pleaſure of man, it is lyke that God ſtirs that opinion in hir, to rayſe hir into indeuour not to pleaſe hir ſelfe, but to giue contentment to the eyes of him, for whoſe ſake ſhee was brought into the worlde: as for example, is it not a tollerable behauiour in a mayde, to prepare hir beautie, the better to pleaſe thoſe that pretende mariage to hir: the ſame being allowed by Licurgus in his common wealth, that maydes ſhoulde go bare faced to the ende they might bee ſeene and deſired: and

by the same meane the maried wyfe laboreth to please not the populer sort, but hir husbande to whome shée is predestinate, it is written that the good Emperour Augustus, seeing his daughter attired one daye aboue hir customs of modestie, wherein albeit hée toke no delight, yet for the present, he gouerned his iudgement by silence, as attending a more fitte season to warne hir, whome when hée founde an other time in habit more simple and conuenient (as he thought) for the condicion of women: oh (sayth hée) how far more seemelye is this attire for the daughter of Augustus, then that which shée ware the other daye to the disguising of nature, and deface of both our estates: to whome shée aunswered, and that with reuerence rather to beleeue hir reasons, then enter into wonder, seeing (sir sayth shée) I vsed my time to please the desire of my husbande, and now I stande to satysfie my duetie to you: such was in effect the example of the good Ladye Esther, when shée protested before God, that the sumptuous attires which sometimes shée vsed, caried no other purpose then to feede the liking of that great king Assuerus, who had chosen hir for his owne: All this I bringe in (albeit as matter impertinent to our present purpose, yet occasioned by you) to shew howe wrongfully women are charged with their sumptuous attire, when both their estate requires it, and their husbandes consent to it: For to that, ought they to apply their fancie, & not to delight the eies of straungers, to whome as they owe but common regarde so if they should fall from the fancie of their husbandes, to follow the willes of others, their fault rather deserues punishment then rebuke: indeede I must holde a difference betweene the order of the widdowe, and maner of the maryed woman and mayde, seing as she ought not to pretende further obiect of contentment, so, albeit she feele sturre in hir a vehement desyre and will to enter maryage agayne, yet is she more acceptable both to God and the worlde, in hir seemely and

modest

modeſt ſimplicitie: yea the teares of hyr wydowhead continuing a carefull memorie of hyr deade huſbande, ought to ſerue hir as an honeſt bridle to drawe hir from pompe or vanitie, whoſe example alſo I wiſhe might direct the behauyour of the marped wyfe in the abſence of hir huſbande, ſeing that lyuing wythout him, ſhe ought alſo to lay a part all occaſions to delight others. And why (ſayth Phylopolo) ſhould not maydes be as commendable in their modeſtie as wydowes: Let vs not I pray you diſguyſe or cloake their thought, ſeing we lyue not at this preſent in that common welth of Sparta, but are exerciſed in a tyme of other maners and condicions of lyfe: And yet howſoeuer you wreſt the lawes of Lycurgus, you neuer fownde them to giue libertie to maydes (although they went without vailes) to vſe this viſor and maſke of garments which now a dayes we ſee in common cuſtome: And to vſe a ſimple truth, if in ſuch conſideration of mariage, ſuch diſguiſed garmentes ſhould be practiſed as you (ſeigneur paſquior) preſume, were it not as hurtefull in example, as hatefull in ſufferaunce, and moſt of all to be ſcoffed at in the parties themſelues: ſeing that to a mayde pretending to get a huſbande theſe confuſed attyres are but as Popingay feathers prickt on a black Crowe, which notwithſtanding, when ſhe flyeth, doe fall awaye with the winde: For as wiſedome and honeſtie ought to be the proper vertues in a mayde, to allure the affection of a huſbande, ſo if by arte ſhe ſeeke rather to flatter the worlde, then follow the vertues in nature, ſhe ſhall hardly wynne preferment, and not eaſilye ſhake of the ſpeeche of people, who as they note hir garments indecent, will iudge hir alſo diſſolute in condicion, as being a common experience in our converſation to ſet our iudgementes vpon that which we ſee with our eye: an example well obſerued by that good Captaine Lyſander, to whome a certayne tyrant of Cycylie hauing ſent many precious garmentes to aduaunce the bewtie of

hys daughters, he refused them with this wise and commendable aunswere, that those attyres did rather conteyne dyshonor then ornament: whether doth he better resemble the state and name of a gray Fryer, or a Iacobyn, who in swathe apparell wandreth like a Vacabond in the world, or he who keeping alwayes his cloysture, doth fashion his life according to the forme of his order: euen so, in the iudgement of the world, a mayde shall not be holden chast in such great superfluitie of garments, and lesse likelye (by the same reason) to wynne a contented husbande: seing that so precious a vertue is chastitie, eyther in mayde or maryed wife, that it is as easily defyled in garmentes, thought, and the eyes, as in the act: For if she respose in hir attire such a speciall bayte to allure a husbande, she may on the otherside accompt hir selfe so much lesse lykely or worthye, as he seeth hir vanitie and voyde of true argumentes of chastitie: what neede we anye more disguise or suspende our purpose, seing such spiced follies were neuer inuented, but to aduaunce the last act in loue: For, to God hath bene alwaies more acceptable a woman in hir simple modestie, or modest simplicitie, then being imboast with such curious insolencie, which we reade hath bene paineally forbidden to the wise matrones in Rome, as the onely encomber of their common welth, as fell out in example when by little and little it gat footing amongst them: great is the follie of that husbande (if we may touch the maried estate) who not content with that bewtie which nature hath giuen his wyfe, will set a newe forme vppon hir to abuse himselfe, and make hir desired of others: if she be fayre, may not hir naturall bewtie content him: if she be fowle or deformed, forbeare to resist the will of God, in seeking to suborne in hir an other forme then according to his first creation, least in gyuing an edge to the tongues of the multitude, he be also subiect to the common destinie of the maried sort: by this he helpes forward the rumours of

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the people, to whome euerie light occasion is matter sufficient to set abroche their vessels of infamous speeche: yea, by this, the euill sort will take ready cause to make court to his wyfe, in whome pyed attyre is like a marke in the fielde that leades the eyes of the Archer: Ah manye be the examples of olde time, and ten times so many are the miseries of the present season, and ten times ten so manye infelicities will thunder vpon vs, if there be not discipline to reforme this generall abuse: what other cause rooted out the auncient kings of Rome, if not the follye of the husbande of Lucrece, who washed his fond mouth with such a flattering praise of his wyfe in the presence of Tarquyn, that it wrought like a violent Medicine in the heart of the ravisher: wherein what necessary occasion could draw him to such speeche, specially in a thing, which touching himselfe in peculiar, ought not to concerne others in common talke, the rather if to him onely belong the vse and benefite of the beawtie of his wife (how excellent or imperfect soeuer it be) what neede he to blase it, and so bring it into the desyre of the worlde, whose nature is daungerous to allure: such lipsubtill people I maye laye in comparison with that auncient Candaules, who lesse prouident then was necessarie, and more arrogant in the beawtie of his wife, then able to vse it worthylie, discouered hir immodestly to one Giges his supposed friende, who to returne his deare familiaritie, setled so deepely in loue with hir, that to enter mariage with hir, he prepared death for hir husbande: But what, such people are not perhappes to be resembled with that Candaules on whom fell such hyer for his desert, seing of the contrarie, those that I speake of, more happie then wise, receyue vpon credite a thousand fauors for their sakes, to whome manye honest people make loue, and so are they cherished of euery one for their wyues, whome they besmeare with all painted brauerie: A thing so hatefull to God, and abhominable in reason, that who suffereth

it merites euen with beastes: But whye stande I so long vppon this matter, which is so conuenient for vs, and pretudiciall to husbandes: let them fede and flatter themselues with so fonde sufferaunce, and we in the meane while as errant knightes, will trauayle in the conquests of their wyues: For to beleeue that in the fauour of them, these sumptuous pompes were fyrst drawne into vse, were a faith without a reason: But to holde them inuented onely as a visor to couer their wantonnesse, is no lesse lykely in iudgement, then most true in proofe, as is direatly manifest in the aunswere which Augustus daughter practised with hir father: yea I saye (and by this I leaue you to see how farre I differ from you) that lesse is the wydowe to be accused in this habite of immodestie, then eyther the maide or maryed wyfe, bicause that as she is a better warrant to make loue with more suretye, so, wyth lesse daunger shee may disguise hir selfe with these artificiall vanities, then eyther of the other two, whereof the one is commonly discouered by hir waspishe parentes, and the other daungerously suspected by a shaded husbande, yea, and the wyddowe (quoth I) lyeth open to the whole popular sorte, whose eyes are so much the more exercised vpon hir, as hir vaile and visor is taken away, which was hir husband, whose affection blynded him in manye respectes to hys wyfe, which lye naked to the worlde, whose propertie is to vse the eyes of Argus in the discouerie of other mens dealings: But you must consider aunswereth Phylopolo, that the opportunitie eyther to speake, or execute, fauour not so familiarly the maried women, as the wydowes, who depend not but of themselues: and therefore hauing a more due propertie to loue (as well for the opportunitie, as in a naturall heate and forwardnesse, to that businesse, whereof the mayde hath made no proofe, and the maried wyfe fyndes some satisfaction with hir husbande) it is also more conuenient for them to vse garmentes necessary for loue, then the other

two:

two: Here the Ladie suffring with a modest impacience this chalenge of their prerogatiue in attyre, tolde him that his reasons might fynde place in such as woulde agree that this curiositie of attire was inuented as an instrument or occasion to loue, the same beyng neyther indifferent in truth, nor likely in resemblance, as being a weake grounde in iudgement to resolue vpon an inwarde effect by an outwarde apparaunce of cause, seing (with the olde prouerbe) as the feather makes not the byrde, so our renowne ought not to be assured but vpon vertue: For as the Frocke makes the Fryer neuer the more deuoute, but is rather a signe of religion, then a proofe of hys holynesse: so in the attyre of a woman lyeth no true argument of incontinencie, and much lesse ought hir garmentes to breede any opinion of lewde lyfe: And albeit they are matters apt to whet the suspicions of the worlde, yet our conscience being cleere, what other reckning haue we to make of wicked speeches, then that they are rather of custome then of credite: Besides (such is the bable of the entimpes to our behauiour) if a Ladie should attyre hir selfe contrarie to the order and vse of others, she should be noted eyther disdainfull of the present fashion, or at least an hypocrite in hir conuersation: and no lesse blame shoulde she haue of the multitude who amid so many pompes, would disclaime the vse, then an other entangled with innouation) would play the Courtier among a companie of seuere Nonnes: bycause, if all such newfangled deuises carie a propertie of hate in their beginning: yet time and practise getteth them such authoritie, that they are as easilie digested as the other fashions: And as those light challenges consist not but in the opinion of men, so seigneur Phylopolo, seing such fashions make their owne authoritie, and by little and little become both tollerable in vse, and seemely in conuersation; I pray you (with the propertie of an vpright iudgement) mistake not if we practise them by generall and com-

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men accorde, some vppon a lewde will, and others without euill thinking, but most part for that vse and custome so require: you knowe also how commonly it happeneth in our worldly experience, that any thing howe good so euer it be, yet if it be wrested to euill, may be as easily fashioned thervnto as to good, whereof the example is more then lamentable euen in the gospell, the which (with griefe I speake it) we wrest and apply according to our wauering affections: And so seigneur pasquyer, to cut of this waspishe and wearie discourse, I praye you worke vs out of thys encombred labyrinth, with a freshe onset of your first beginning, least with wandering in vnknowne wayes, we lose the lynes that should leade vs to our first entry: Then Madame (quoth I) my opinion holdes it impossible, that a woman throughly touched with loue (notwithstanding all resistaunce at first) be not brought at last to reason, and made tractable to the will of hir friend, wherein notwithstanding I wishe you to holde my iudgement imperfite, if the loue be not reciprocall betweene the two parties, as we presume: for if it shoulde want on eyther side, (a thing likely to happen, eyther by a preuention of some other, or by a disconformitie in the persons) there is no lesse impossibilitie to plant affection there, then to kyndle a flame where is no fyre: a sentence notwithstanding which I will not iustifie to the death, seing I haue seene ere now most strong Castels (inuincible by imagination) brought to submission by time and pollicy: such Ladies (sayth Phylopolo) would I practise with the Engine of Phylip king of Macedonia, whose common saying was, when he came afore any towne inassaultable by force, that if an Asse loaden with Golde could enter, he and his armie wonlde not be kept out, as aduising vs thereby that what friendship or force coulde not mollefie, might be made soft by money, who gouerning the thinges of the worlde, doth also commaunde oure men: euen so I beleeue there are fewe wo-

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men, whose vertue are not vanquished by this meane, and in whome although loue can worke no power, yet money (bearing the nature of the Adamant) is an instrument to drawe them to the pleasures of men: ah seigneur Phylopolo aunswered I, how vnnaturall is such pleasure, whose price and value being vyle in it selfe, the loue also is most abhominable that runnes vnder such hope, yea they are to be condemned with the damnable pollicies of such, who by magicall brothes and drinkes, seeke to force the nature of women, as a meane to induce them to loue: For loue, resting not but in the heart, of small value is the vse of the body, where wantes the consent of the minde: and as what Ladye so euer bequeathes hir bodye to vse vnder a price and pretence of money, cannot merite better than with a common strumpet: So, of the contrarie, the honor were greater in hir, not onely to withdrawe all affection from such a friende, but also to settle in hate agaynst him, as to holde hir in such vile estimation, that rather money then other merite had power to leade hir affection: yea, this ought to stande in such high consideration with Ladies as not once to fall into the thought of any noble mynde: the same being the cause whye some making a question, whether it were better to offer loue to a gentlewoman or a Marchaunts wife, maintaine that to the gentlewoman belongs a more propertie to loue, as whose fancie is not defiled with vile respect of money, nor hir pleasure subiect to other tribute then loue for loue: and yet I will not excuse those people of their errors, seing that as we see commonly, good & high flying Hawkes of all sortes of plumes, so I haue heard that the effect of money is no lesse hatefull to many marchauntes wiues, then to most gentlewomen, on whom in this case may be throwne a more suspition, because their estate being great and of nature like to birdes desiring costly feathers, requires a highe proportion, and continuall supply of money, where the condition of the

other being leſſe chargeable, hath alſo leſſe néede of releefe, and yet both liues and loues in no leſſe felicitie then the gentlewoman: and yet for my part, I can not iudge eyther ſort of thoſe women (hauing their affections ſetled in places worthie of them) to owe more delight to welth, then deſyre to the perſons: And therfore to a man not being beloued, and yet continuing in his purpoſe to poſſeſſe hir whome he purſueth, a moſt proper and fitte waye were, (in my experience) to ſtande vpon encreaſe of merites, and by his readie ſeruices, to declare the vehement nature of his loue to his miſtreſſe, ſeing that nature teacheth vs, to holde reckning of ſuch as be our well willers, as alſo to be deſirous of reuenge againſt thoſe who prepare violence againſt vs: yea, euen as God (faſhioning man of matter more maſſye) indued him with a force, which the woman doth want, ſo hauing framed the woman with a nature more tender and ſubtill, hath made hir moſt familiar with mercy and pittie: ah ſayth Phylopolo, how eyther you abuſe your experience, or are ignorant in the condition of women, to whome in all other reſpectes, mercie and pittie are moſt familier, but in this their tirannie exceedes the naturall crueltie of beaſtes: yea, ſuch is the violence of their ſpite, that with the Salymander, they ſéeme to haue a felicitie in the torment of their ſeruauntes, whoſe preſence they féede with a flattering hope, and in their abſence make a ſhoffe at their honeſt affection. This I ſpeake not without cauſe, as being warranted by the maner of many Ladies, who albeit haue their hartes ſetled in anye one place, yet being courted by diuers honeſt gentlemen, and deſirous (in a common humour) to be ſéene to haue many ſeruaunts ſue to them (the ſame being in their fantie the chiefe teſtimonie of their bewtie) they will not ſtick to imbrace euerye one with a perticuler affection, and that with ſuch cunning, as the wiſeſt ſhall be ledde in a blinde hope of their good willes: yea ſuch is the violence of this

cossenage in loue, that their louers falling from one hope to an other, into infinite fancies, happen at last into miserable passions, eyther incurable in déede, or at least of painfull remedie, and yet seigneur pasquyer, if you thinke that for all these extremities, such women are drawne to anye pittie, you are deceyued in their propertie, and the truth not knowne to you, seing (with the Vipor) the more they sée you tormented for them, the heauyer martyrdome will they heape vpon you, and yet neuer dismisse you, but with hope to returne: so that where destenie (or rather our naturall folly) brings vpon vs this miserie, let counsell bée applyed afore such passions take déepe continuaunce, seing loue (with the propertie of the Mariegolde), who being growne by the sunne, discloseth as the sunne ascendes into degrées of heate: so our thoughts and cares doe more and more increase, if at the fyrst we resist not loue, the originall mouer of our disquiet. And euen as a materiall fyre, if it be not quenched in the beginning, vseth his propertie to encrease in such daungerous flames, that euen riuers of waters can not commaunde it, notwithstanding in the beginning it might be put out without difficultie: euen so if this naturall motion be not restrained in the beginning, our suffraunce will turne to our smarte, and our selues rest miserably subiect to his authoritie: And albeit by small coldes and slender frostes we hope to deface him, as by ieolousies and other inconueniences in his behauiour, yet in the ende we shall proue (alas to late) those flattering defences to bréede (with water sprinckled vpon hote coales) but a renuing of the fyre and flame of our loue. And bycause you shall not thinke my counsell to concerne onely such as finde not a reciprocall loue in their Ladyes, I wish my aduise might warne all other in whome is pretence to enter vnder the yoke of loue: bicause that if once they swalow downe his trayterous baytes, it shall be alway impossible to discerne truely the loyall mistris from hir that hath

no fayth, and that as well by a blindenesse in their owne passions, as that they shall see most women disguise themselues in so manye sortes, that they shall finde it harde to discerne euen their colours: So that I holde & mainteyne him to be most wise, who, notwithstanding he thinke to receyue some rewarde and hyer of his Ladye, estraungeth himselfe euen in the beginning, and not suffer his minde to enter into captiuitie: wherein albeit this pleasaunt vse of hir bodye be of such sweete sauor, as it may take from you all taste of my councell yet (besides the many lamentable passions in loue wisely reuealed by the Ladye Chariclea) make you no reckoning of a vaine losse of your time, a contynuall trauayle of your body, an infinit care of minde a deuouring charge and consuming of your substaunce, and lastely, that to followe altogither the allurementes of loue you must fall from all other exercises of vertue and honest facultie: I accompt him happie, who possesseth in loue. I holde him wise that moderates that vaine felicitie: But I esteeme him most happie and wise, in whom though loue breede a fancie, yet he forsake him afore he enter into his furie: And as certaine auncient Philosophers helde him most happie that neuer was borne, giuing a seconde felicity to him that was formed impotent or deformed, so I laye him amongst the number of the happiest who eschewing al occasions forbeareth also the practise of loue, and I will ymitate the other, who although he haue dipped his finger in that vnsauory broth, yet, fearing to be altogither scalded, draweth backe to his honour and profitte: And yet, he that dare aduenture vnder the vayle of such hope as louers pretende, I could better allow the gentleman to practise that trade, then such who professe the modest attire of the longe gowne: not that I will derogate more the one than the other, esteeming them both of one degree, euerye one in his qualitie: onlye me thinke the estate of the Gentleman (which is to follow armes) is more tollerable in

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loue, then our frockemen, whose profession lyeth chiefelye in studie, altogither vnfitte for loue: neyther can the gentlemen so farre transgresse from any worthye enterprise, as the other, seeing in him loue is oftentimes one speciall cause of courage, to attempt great thinges for the onelye seruice and remembraunce of his Ladye, in whose respect he laboreth in many worthy exercises altogither concerning armes, who seeme to take their originall motion (or at least their greatest encrease) in the opinion of our Ladyes, in whose fauour we arme our selues for the iustes, tourneyes, and other actes of high activitie: so that it seemes almost necessarie that suche sortes of youth be sprinckled with the dew of loue, the better to prepare them to armes: the same (in mine opinion) being the cause why the Poetes auncientlye painted out Mars and Venus vsing their pleasures togither, which hath bene eft represented vnto vs by all the Romants eyther spanish or french: to such kinde of people then I will not muche defende the practise of loue if they list: but touching the others I hold it as inconuenient for their trade, for the Merchaunt to confuse his traffike of forrayne wares with the studye of Phisicke: All of the contrarie sayth Phylopolo: For from what other cause procéde the effectes of so many excellent wittes both of auncient memorie, and present experience, yea, shyning amongst the other monumentes of the worlde, as the Mone amid the starres, but that they were kindled and set on fire by this brande of loue whose drawing violence as an adamant or loadestone, first entised the pen of Petrarche, Sauazar and Beuibo, and in our tyme and countrie, was ỹ original bellowes which gaue the first wind to the amorous exercises of Consart, Bellay & Thart, whose singuler perfection in their seueral phrase & methode of stile, hath drawne vnto them a name of ymortalitie, & translated as it were the gift and disposition of poesye from ptaly (the late mother nurse of that facultie) to our countrey of fraunce a

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chiefe mainteyner now of that auncient and commendable exercise. And amongſt all this ſocyetie of moſt excellent wittes, what other meane hath rayſed them to the tip or hygh ripeneſſe of perfection, but onely loue, who without them albeit may ſéeme to haue bene nothing, ſo by theſe prowes, the candle of their eſtimation had quenched, if loue had not miniſtred matter and gyuen them value. So that I muſt laye to your charge, eyther malice or parcialitie, if you take from men of ſtudie the practiſe of loue: it were a doubtfull opinion, ſayth Monophylo to holde that thoſe kinde of men had ſypped on the cup of loue, ſeing, if we may meaſure the diſpoſitions of others, by our proper fancyes, I thinke it woulde proue harde that a man entangled in his ſnares, coulde at pleaſure diſcouer the ſtate of ſo higb a conceyte as the writinges of the Poetes ſéeme to diſcloſe by figure: for as it is a true experience that they onely commaunde their ſences moſt, whoſe affections bée freéeſt, ſo there are none in whome libertie of ſpéeche hath leſſe power, or the wittes furtheſt enſtranged from their due office & function, then where loue hath a ſole ſouereignetie and gouernement, the ſame being an argument of opinion to me, that the better to aduaunce their glorious excellencie in a ſubiect exceéding all conſideration of manne, euerye one of thoſe voluble writers did faſhion and chooſe a woman friende, as in whoſe prayſe and memorie, they rayſed ſo many excellent monumentes in writing: if in ſuch reſpect onely (ſayth Phylopolo) as you preſume theſe writers heaped ſuche famous exerciſes, méethinkes their wrong was no leſſe to the dignitie of their learning, then their actions moſt intollerable in example, ſeéing they might haue choſen many matters of much more worthyneſſe, than to become vaine worſhippers of tranſitorie ydols, as though their iudgementes were ſo baſe, and their wittes ſo vilely inclined, as without the ſubiect of women, they coulde bring forth no ſubſtaunce of learning:

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ah quod I, beware of hastie iudgements, seeing wee maye easelier slaunder their doings, than knowe their pretence. For as wee haue reason to thinke that all these great loues which in their young and greene yeares they disguised in themselues vnder the shadowe of poete, doe promise more waighty exercises as they rise into more ripenesse of age, so considering how all thinges haue their time, and euery time his proper season, it neede not seeme straunge, if fashioning their rhymes according to the subiect resembling their present youth, they suborned certayne passions and pangues, and sawced their volumes with varieties of Venus miseries, the better to serue as a loking glasse for all the worlde, as for such as professe loue to finde necessarie rules for their instruction, & to such as hate him, to abhorre hym more by their example, the same being so much the more conuenient in them (as whose age is not prepared for other studies (as their indeuour brought forth a fruite of common commoditie. This speech sayth Glaphyro, is impertinent to our present purpose, and yet, to whosoeuer woulde demaunde a reason of their writinges, I thinke the Poetes would aunswere, that it was the most highe and excellent theame that coulde be deuised, bicause loue hath alwayes caried such soueraine power, that the highest elementes that euer were, yea euen the auncient Gods themselues haue vouchsafed to be led in triumph vnder his banner: And for my part, if they trauelled in those exercises, as men in experienced in his authoritie, and but induced only to reueale the passions which he hideth in himselfe, I esteeme them so muche the more worthy, as the matter was haughty and harde (I meane to speake so properlye of loue hauing made no proofe of his nature) but if they haue beene lymed with the fethers of his winges, & proued the burthen of his power, it were not amisse, no lesse for the furtheraunce of their study, then to sauour their health and quiet, that they resigne their pretence, seeing it brings

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ſuch daunger in practiſes wherein they haue this aſſured and infallyble meane, if afore they loaſe the vſe of their ſenſes, they perſwade no poſſibilitie to attaine to the end: yea, albeit there be power to poſſeſſe, yet let them fixe vpon this as vpon the north ſtarre, that the pleaſaunt vſe (being the ende and marke of all their pretence) is no other thing then an opinion of pleaſure rayſed of an affection which is borne more to one woman than an other: and laſtelye that all women haue affinitie with the humors of their firſt mother Eue, who was not without hir frayle and ſlyding infirmities. I confeſſe that in this meane or medicine is neyther ſuch facilitye nor conſtancie as maye be deuiſed, bicauſe who hath once imprinted an opinion of a woman in his concepte, may aunſwere that he makes no value or eſtimation to vſe or poſſeſſe, but onely bycauſe of an affection which is extreme towards his miſtreſſe: yea, if cauſes be indifferently meaſured, you ſhall finde no compariſon betweene the pleaſure we receyue of a publike woman to whome we beare but a vile and ſquirilous affection, in reſpect of the delight we feele in our peculiar friend: ſo that the beſt aduiſe I can giue to hym that woulde beguile loue, is to faſhion at the firſt a deſperate impoſſibility to poſſeſſe, ſeeing that to warraunt vs from the paſſions, amongſt which loue raignes, we haue a double medicine, the one, if in beleeuing the ſuggeſtions of reaſon purelye and ſimply wee doe ſupplant all affections leauing neyther rote nor rynde in vs, the other, if when paſſions kindle and preuaile ouer vs, we fight againſt our proper willes, maintayning a ciuill warre in our ſelues, vnder the leading of reaſon, accompanied notwithſtanding with ſome contrary paſſion: the firſt was familiar with Socrates, who (by a deepe and heauenly Philoſophie) being armed with a continuall contempt of all thinges, obſerued ſuch conſtancy that neyther proſperitie coulde make him ſwell, nor aduerſitye cauſe him to ſtoupe: This remedie ſeemes ſo muche

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the straunger as our soule being composed of reason and passion, our passions oftentimes doe carye awaye our reason: And therefore we must with dilligence resort to the seconde medicine: when reason (enuironed with passions, and not able of hyr selfe to shifte them of, takes ayde of a contrarye passion, which albeit of it selfe be not good, yet enclyning in this behalfe to reason, wyth seruiceable duetie as to hir soueraigne mystrisse, can not be called euill, bycause affections be not euill, but when against the order of nature, they seeke to beare rule ouer reason: This was the medicine which the Phylosopher Carneadus applyed to our instructions, as aduising vs that amydde the froth of our mortall delightes, we shoulde remember the myseries of the worlde, to the ende that bydeling by that meane our vnbridled pleasure, we maye temper the one with the other: This was the wishe of Phylip of Macedonia, who receyuing in one daye newes of the birth of his mightie sonne, and report of two victories obteyned to his vse, craued that Fortune would mixe his great felicity with some sharpe accident, least his flesshe vsed hir propertie: the wise Anaxagoras, notwithstanding nature stirred him to delight singulerly in the lyfe of his childe, yet his extreme ioy was so moderated with a continuall feare of our common frayltie, that his death was not grieuous when he remembred he had begot him in the state of mortalitie.

These two wayes in deede are no lesse commendable for their excellencie, then most conuenient to defende men from such sortes of furies: And yet touching the first, although in other affections it may preuaile by a continuall vse and meditation, yet I stande in doubt to allure it anye place in loue, for that he is a passion so subtill, that we see him no sooner enter into vs, then we haue aduertisement of him: yea euen Pallas the Goddesse of wisedome fell one day vpon a sodaine into the nettes of Venus & Cupide

choyce of place, we ſhall relieſe our griefe and releaſe the bondes of our firſt ſorrowes: it may be this pollicie is nothing pleaſaunt to Monophylo, whoſe reaſons yeſterdaye conteyned matter of ymputation againſt ſuch as were defyled in thought onely againſt their Ladies, but for my part, much leſſe that I fynde cauſe of offence therin, ſeing of the contrarie, (and yet I am not farre eſtraunged from your opinion) I holde it the onely and readie meane to loue well and perfitely: For if this loue as you ſay deriue from a heauenly power, can you haue a better meane to knowe hir, whome deſtenie and prouidence haue prouided for you, then chaunging from one to another, to fall at laſt vppon hir in whome your ſenſes doe ſettle and your affections reſt ſatiſfied: Thys is a perſwaſion amongſt the Genetliake Phyloſophers, that to knowe the eſtate of our prouidence and followe our influence, is required chaunge of habites, names, and diuers countries: and their to pitche our ſtaye where we encounter our beſt contentment, and not to be obſtinately bent to one place, wherein if we loke to thriue we muſt reuerſe the reuolution of the heauens, who ſeeme to encline vs an other way: And therefore ſeigneur Monophylo, it were an erroꝛ in all men of highe courage, ſo to encomber his minde with peculier ſubiection, that he had rather moue hys owne ſpoyle in the daylie purſute of a woman not predeſtinate to him, then to ſearche his choyce ſeuerallye elſewhere, whoſe fauours he ſhal obteyne at the firſt, becauſe both lot and deſtenie will incline to his affection: This diſcourſe of Phylopolo enuironed with miſeries as to couer ỹ opinion which he vnderſtood better by effect then by ſpeech, ſetting al the company on a pleaſant laughter, was ſodainely anſwered by the Lady, who vnder a ſmoth anger told him he needed not adde an othe to make hir beleeue him, & muche leſſe that himſelfe was without experience of his owne remedie in whome ſhe doubted not there was fulfilled a more per-

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fite warraunt and witnesse than in any of the companie: which he denied, assuring hir that he neuer embased hymselfe so much as to become the seruaunt of one mystresse onely, esteeming it an act of great vnthankefulnesse to all the rest of that sex, for the respect of one onelye, to abandon the loue of infinite others to whome perhappes is more desert and dutie of obedience, then to hir in whose regarde wee entangle our credit and consume our goods and tyme: all of the contrarie (aunswered I) for singuler loue or affection simply and pefectly settle to one onely, breedes in vs a readie behauiour of generall curtesie to the rest, where otherwayes in seeking to content all, wee hazarde the displeasure of all, for there is no other motion or originall cause of curtesie, but of loue according to the testimonie of all the Romants and histories treating of suche affayres, where you shall finde the most perfect and loyall louers to bee they that most exercise curtesie towardes all others induced onely by a reuerent respect to their onely mystresse, howe many men doe we see impotent in forme, of mettall leade heauy, of mind sluggishly inclined, & of maners loathsomely disposed, in whome neyther learning, science, vse custome nor example of wise conuersation, can worke any honest alurement to honour, yet loue, whose entisements are proper spurres to ciuilitie, hath so transnatured him as if hee were cast in a newe forme, by which meane he becomes no lesse ciuill in life and maners, then before he excelled in dumpish and lyther disposition, the same agreeing with the common speech and perswacion of the people, that to fashion a yong man is necessarie to shrowde hym vnder the winges of some Lady, of whome he is amorous as a sufficient meane to drawe him to honour and ciuilitie: for suche is our common fault that being cladde with the mistie coulours of Philastie and selfe loue to our selues, wee cannot enter into our owne errours, whereof as our Ladies do giue vs often knowledge, so their warninges become

come commonly speciall instruments of our spéedie change making their sleight corrections of farre more authoritye with vs than if wée had bene warned by any seuere preacher in a pulpet : And albeit (loue being once as déepely setled in the woman as in the man) it is not vnlikelye that shée maye be no lesse blinded in the manners of hir friende, then himselfe, and that (with the follye of parents towards their children) for friendship sake she passe ouer negligentlye his imperfections, yet the desire we haue to please the eye and iudgement of our Ladies, is alwayes a quicke and cleare lantorne to leade vs to that behauiour of honor which we ymagine woulde satisfie them: And euen as a good Captaine prepared to assault a towne, reposeth not altogither in his people (who notwithstanding are his chiefest staye and strength) but necessarilye applieth the cannon & other engines of warre, euen so runneth the condicion of the true louer, who pretending to batter the heart of his Ladie, doth not onely prepare loue to vanquish and possesse hir (which is the principall of all) but leades hir in many exercises of ciuilitie and honour, as worthie policies to preferre his enterprise the same being the perswation of that auncient Poet in his art of loue, who instructing him whome he would haue to faine loue, giues also straight charge to him that loues indéede to vse his aduise without other art but such as he learneth of loue onely, who may serue vs sufficiently as a Maske or Visor to play such a part: These matters (sayth Phylopolo) are no lesse straunge to me in spéeche, then their sence of harde vnderstanding, wherein if I shoulde wade déeper, I should but heape confusion and rather speake by heart then by the booke, as being altogither inexperienced that waye: But bycause I gouerne not my selfe in these matters so much by the booke, as by mine owne contemplation (and my fancie is not without singuler pleasure) I praye you tell me what other signe or marke of curtesie can you discerne

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in these madde louers then a most solitarie and continuall care, a distraughting of the witte, a distemper of the body, and lastly a generall contempt of all other thinges except hir to whome his thoughtes are addressed according to the late instruction of Monophylo: So that seigneur pasquier, you can hardly establishe honestie in your louer, who you see holdes the worlde in contempt, and all thinges therein in hate, yea they are eyther so ravished in passion, or restrayned from reason, that with the contempt of the worlde, I haue seene them beare suche hate euen to themselues, that their Ladies haue loathed their condicion and beene ashamed of their follye: and being sometimes rebuked by them for such frantieke behauiour, what was the excuse of these poore fooles, but ỳ hauing no power of themselues, their onely felicitie depended vpon the presence of their Ladies: Suerly such haggard pigions woulde hardlye be made tame, and much lesse that their capacities stretched to learne any honest or ciuill behauiour, but rather as beastes beyde of naturall iudgement, they lyue without courage or countenaunce: for if in the presence of their Ladie, any other hindred their accesse, or were impediments to haue speeche with them, oh howe wylde are they in countenaunce, howe vnquiet in minde, yea, their whole estate so restlesse, as if they were tormented with some hurtfull spirite: and if they fall into the absence of their mistris, you shall neuer see them settle in any companie or place of what value or worthinesse soeuer it be, but as vacabondes without warrant, or people fearing the fall of the firmament, they runne here and there, as though they had no other place to hide them in, but in the eyes of their Ladies: But if eyther the power of loue, (to whome they durst offer no disobedience) or the authoritie of their Ladies (in whome they lyued) drewe them to a certainetie of abode with what other exercise did they furnishe the place and time, then eyther to beholde the

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owne, prune their stomack with fretting & iealous sighes, or at least sitte like saint Leonarde, resolued into wearie silence, and so mouing their owne scorne, they blased themselues in their proper coulours: wherein seing I am slipt thus farre into the discourse and state of this matter, I can not but commende the short counsell of seigneur Pasquier, that to conforme yong men to honest ciuilitie, is necessarie they make loue, neyther am I against Glaphyro, aduising men of armes to doe the lyke to prepare them the better to actions of vertue and honor: And for myne owne part, I see no reason to restraine any degree, whether he be a rounde cap or a long gowne, seing that albeit studie is their principall profession, yet the exercise of curtesie can not be inconuenient to them, if neyther they turne their sweete time into spoyle, nor their senses into subiection of the rage and follie of that imperious auncell Cupide: by these obseruations they maye easily attaine to the ciuilitie requisite in all Gentlemen, and by this meane are they apte to bee acceptable not onelie to Ladies, but also to all other people of any qualyty: and to exchaunge discretion for fancye, or to runne so headlong in the humour of their will, that they loase not onely the due knowledge of others, but euen be blinde in themselues, as we reade of Salomon, Hercules, with many others of excellent wittes so long as they stode free from this passion, but being once embrued with it, their state declyned, their condicion chaunged, their fortune reuersed, and lastely themselues so generallye transformed, that (except the shape) they retained no resemblance of men if these had bene men according to their name, or their wisedome exercised in due & worthy sorte, they had rather gouerned loue, then become thralles to his power, they might better haue dissembled with him, then so vilely incline to him, & so might they haue eschued the populer obloquie raysed to their confusion. But what such accidents are the true fruits of loue, & to who so euer

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treades that desperate labozinth, it is an ozdinary destinye of a wise man to take the habite of a fole, of a carefull manne, to become negligent, of a valyaunt manne to be so weake, as to stande in awe of a wozde of his mystresse, of a pzouident man, to loase all pollecye, of a ponge man, to become withered, of a well spoken to stutte, from a good shape, to be cladde with defozmities, of a free man, to bee miserablye bounde, of a pacient man to become a murmurer oz else to beare the burthen of an Asse, of a religious man, to be an ydolater, of a riche man honoured, to be made pozre and skozned, of a liberall man inclyned to charitie, a disdainer of the honest necessitye of others, of a quiet man accozding to chzistianitie, a minister of reuenge in the filthye cause of his minion, and lastely euen to loase the knowledge of hymselfe, God and the wozlde: whereof the contrarie, hee who by wisedome can auoyde the rage of passion, and applye himselfe to the honest meanes requisite to allure the heartes of Ladies, shall haue a thousande aduauntages aboue the other ouerwhelmed with the burthen of loue: as first by his wisedome he shall not suffer himselfe to be ouer ruled with passions: his care shall not be turned into necligence, his courage into cowardnesse, his youth into age, his sweete speech into stammering, his libertie into thzaldome, his pacience into murmour, his fayth into hypocrisie, his wealth into want, his deuotiõ into deuillishnesse, his sufferance into reuenge, noz lastely, he shall be neyther blinde in himselfe, ignozant of God, noz vnthankefull to the wozlde: he shall bzing no staine to his fer, as being a man to suffer himselfe to be conquered by the fragilitie of a woman, whome God hath not created, but as an inferioz companion to the man, and much lesse shall runne into the babble of people, eyther foz himselfe oz his mistris, which the louer perplexed oz enuyroned with passions, can not eschewe, although he thinke he walketh in the clowdes: as foz example, so sone as he

entreth into speeche of his mystris, howe easily maye we see the coales of affection kindle in his face, as both by chaunge of coulour, and also partialitie of speeche stryuing alwaies to raise hir worthynesse, the same beyng one cause (I suppose) why the Poets figured loue all naked, bicause he doth so easely discouer himselfe to all: where of the contrarie, he that vnder an artificiall pollecie, wyth indifferent & familiar behauior, can rather pretend then make loue, speakes not wythout modesty of hir whom aboue the rest he meaneth to court, yea if necessity so require, he is so curious ouer all causes of suspition, that Argus himselfe can not descrie in what respect he trauerseth: And who doubtes that a woman to whome hir honor ought to be more deare then all the values of the worlde, esteemeth not better of such one, then eyther of a blabbe, to whose tongue silence is a paine, or a fantastite fleeter, who, with himselfe, forgettes also the estimation of his mystris: wherein if these reasons suffice you not to proue the passioned louer to be lesse acceptable to his Ladye, then he that but dallyeth or dissembleth in loue, let vs I pray you consider the proper nature of a woman (I speake not generally) whether shee applyeth more frankely to the will of him with whome shee standes in secret and deare value, or to him of whome shee is most made of: for my part I holde with common experience, that he is best welcome, that best can gouerne hir with sweete and pleasant deuise, in whome is most showe of thankfulnesse, who best can make court to hir, who soonest can finde hir humour and wisely feede it, in whome lastly is a most readye facilitie of trysting flatteries, with such other outwarde varieties of delight: for touching the inwarde respect, women (for the most part) holde little or no care of it, albeit they may pretende a desire of loyaltie, which notwithstanding they esteeme but as a superficiall ceremonie: No, the more shee

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seeth you plunged in passions for hir, the lesse carefull is shee of your contentment; where if shee finde you growe colde in love, it is shyn that shee entereth into the heate of hir affection, being of nature like to a disease, whose cure comes by a contrary medicine: So that seing women (euen by their owne confession) stande in condicion contrarie to our willes, and that by custome they take pleasure to entertaine the true louer with blaunched signes, were it not farre better with the tolle of libertie, to eschewe also the scorne: And truely I can not (although to our proper shame) but accuse here the common weakenesse of men, as to encline so easely to the will of women, whose custome of dissembling dealing, deserueth a counterchange of lyke qualitie: And herein I wishe my example might induce others to vse the friers hypocrisie, and (with the women themselues) to preferre manye sortes of curtesies, which being applyed in their apt season and accompanied with such showe of loyaltie, that they thinke all is done in their fauour, may happily encline them as we best wishe them: it is harde for a woman to restraine hir affection from him, who is ciuill in behauiour, secret in fact, modest in speech, wise in all chaunces, and professing to love that which his Ladye liketh, with a disposition to conceale not onely all thinges of generall importance, but also to be circumspect euen in the small fauors which he receiues of his mystris: These thinges are easie to be done of him whome I have figured vnto you, and of harde compasse to the other, by whose proper brastlinesse he moues his owne scorne in the worlde, as to hunt after the fancie of a woman, whose felicitie is his griefe, for that he seekes so much to please hir, yea (seing him alreadie bleared) shee enforceth hir pollecie to make him more blinde, choaking him with sugred wordes, with the subtilties of Silla or Circes: which I beseeche you (Madame) note not as euill in me, seing

cuſtome hath made my opinion more then naturall: and if in vttering my fancie, I bring offence to your preſence and maieſtie of this place, I lay my ſelfe vppon your authoritie, whoſe propertie is eyther to excuſe or pardon: This diſcourſe ſeemed waſpiſhe to one of the companye, who feeling a newe playſter applied to his olde wounde, coulde not but clawe, though he rather ſmarted then ytched, aſſuring him that ſpake it, that were not the friendſhip he bare him, and reuerence he reſerued to the companie, he would tell him, that eyther he had long diſguiſed his nature, or for the preſent was become a corrupter of the common welth, as to bring in ſuch magicall hypocriſie, that no woman was ſo honeſt as to defende hir ſelfe from his pepered pollecies: But I pray you (Sir) ſayth he, take heede you fall not into the fortune of him who loſt the libertie of his countrie, for that he faſhioned ſuch a ſubtill louer as you ſeeme to deſire: Admitte that ſhoulde happen (ſayth Charyclea) yet woulde I make my ſelfe partie to his cauſe, not that I allowe his opinion in the generalitie of women, although I can ſuffer his counſell to be exerciſed againſt ſuch, who haue a malicious glorie to bob thoſe poore ſoules, whoſe follie is rather to be puniſhed, then their condition pitied: And in deede the world ſo ſwarmes with numbers of that ſort of women, that I am halfe perſwaded to beleeue his report, although it tende to our great diſadnauntage, for nowe we haue (beſides our apron Ladies of the Citie) many popingay prattlers elſewhere, who as they take it for a marueilous daunt and bragge of their bewtie to haue many ſutors, ſo their propertie is (with the Iuggeler, that hath for euery company chaunge of Leger-demeane) ſometime to interteyne one with ſpeeche, to court an other with lokes, to be familiar with the thirde by ſignes, to lure the fourth by a falſe traine of cloaked honeſtie, feeding them all with one vnſauerie hope, and

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him shée makes hir Asse, that beares hir most affection: So that I stande not nowe to marueyle, if many (made wise with your counsell seigneur Phylopolo) seeke to disguise with women, seing in themselues is bredde the example, neyther is the reuenge vniust, if with the precedent of their owne deceites, they encounter the like pollecies, and hauing satisfied the subtill desires of men, they slip forthwith into the slaunder of the worlde: yea Madame aunswereth Monophylo (the onely protector of women) and many there be who wrongfully backbite women, boasting oftentimes to haue the possession of their whole bodye, which they had neuer so much credite as to touche with their little finger, and that for a reuenge of an honest and chaste repulse: an other sort there are also, who, to winne the name of iolie Gentlemen, will not sticke to say, they haue and doe gouerne hir, of whome they neuer receyued worde of light qualitie: And therefore I wilbe all women of this straight regarde, that afore they depart with the thing which they can not call againe, they consider with two mindes, and beholde with three or foure eyes. For the first woman being seduced by hastie credulitie, was the cause why our auncient father was deceyued: and at this day, men are not without their reuenge, and much lesse vnfurnished of meanes to exercise it, as turning it to their great glorie to disguise their behauiour, and all to deceyue a simple and innocent woman with present imagination, that as sone as they haue fashioned a woman in their minde, she is due to them as it were by obligation, and therefore they take small aduise to commit their fancie to execution: But if shée, for the more suretie of hir honor, will not condiscend to their importunities, then they eyther giue hir the name of fine mistris dainty, or else to be so subtellie simple, that she had rather chuse a little quidam of meane value, then admit into fauour a gentleman of so

luſtie eſtate as he weeneth in himſelfe: Oh ſeigneur Phylopolo, what hereſie is in theſe opinions, what blaſphemie in their doings, ſeing that as to the man is alowed a ſimple power to aſſaile, ſo the lawe hath left to the woman an honeſt libertie to defende, and as the man hath onely a tong to require, ſo nature hath lent the woman two eares to heare, to the ende that if he make it lawfull to ſue, ſhee hath no authoritie to denie: But if you will haue it ſo, that the woman (with the tree that inclines to euerie winde) abandon hir ſelfe to euerie requeſt, what prerogatiue (I pray you) allowe you to ſuch as are the firſt in date: what preheminence deſerue they, who by a perfection in loue, and long and loyall purſute, haue wonne the poſſeſſion both of the bodye and minde of their miſtris: coulde it ſtande eyther with reaſon or honeſtie to diſpoſſeſſe them of the thing ſo well deſerued: here Charyclea vſing hir authority tolde Glaphyro that if he intercepted not the quarrell, Monophylo was like to giue the Canuciado to Phylopolo, and therefore as well to cut of their grudge, as ſatiſfie the reſt of the ſocietie, ſhe wylled him to renue his late diſcourſe touching the remedie of a louer: whereupon Glaphyro, whoſe quiet hearing of their controuerſies, had brought him to a ſetled iudgement of their argumentes, although he made it harde to iudge in ſo doubtfull a cauſe, yet he tolde them generally that it were beſt not to loue at all, but to giue ſpædie remedie to hym that were alreadie entangled, was in the hande of God, of whome onely counſell is to be taken. But ſeing (ſayth he) you will needes haue my medicine applyed to your louer, I ſay (as before) let him retire with ſpæde, leaſt his miſerie be incurable: For encountring the cauſe in the beginning, he eaſely may gouerne the effect, neyther nede he any medicine to reſtore him againe to his nature: But if he be ſo farre ſpent with paſſion, that his forces are to weake to helpe his deſire

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out of that perill, then let him resort to a good and long dyot, I meane an absence long and farre from the place of his infection, and with (the policie of Galen to eschue the place) let him flée farre, tarie long, and not returne, till eyther chaunge of ayre haue purged his minde, or sufferaunce of time seasoned his disease: This medicine albeit in the beginning may carie a little taste, yet his effect is not least pleasaunt and most soueraigne of all other against the state of this daunger: for if the presence of our Ladyes kindle and fæde the flame of our torment, it can not be but absence (as an antidot to purge a poyson) brings health, or at least mortifieth our passion: And albeit to some, absence is rather a bellowes to renewe the coales of affection, then a sufficient lyquor to quenche them, and that absence stayeth the course of all other sorrowes, sauing onely the miserie of manye consumed louers, whose reprobate state prowes it without force against their condition: yea it may be that generally our first dayes griefe of absence, maye sæme more intollerable then a whole yeare: yet singuler experience makes no generall authoritie, nor the miserie of one prowes no communitie of decrenie: and by reason we finde that there is no loue so violent, nor sorrowe so behement, which giue not place to time, who estraungeth all things from their present nature, onely in this remedie must be obserued a constant and continuall pacience: For if for one, two, thræ or foure Monethes you absent your selfe, and then fall into the presence of your Ladye, it is as if you should cast sæde into a grounde, and not giue it conuenient time to rype, to the ende you might reape perfite fruite: seing in this newe presence are renewed such sparkes of your olde miserie, that you are not onely negligent in your late preseruatiue of health. But (with the nature of hote ymbers sprinckled with droppes of waters) you fall into a more violent heate then before: All Philitions

ons feare much the ſeconde returne of a ſickeneſſe: And euen as a ſicke man to whom the ayre is forbidden, aduenturing afore his time, falles into a more daungerous feuer, ſo if your diſeaſed louer be not well confirmed when he encountreth, a ſecond preſence of his miſtris, his pollecy of abſence wil profite him nothing, where if he be well purged and cleared of all paſſions (which time and diſcreſion will bring to paſſe) then with no paine and leſſe feare, he may ſafely encounter hir, and yet not indure to much felowſhip with hir, ſeing to a delicate ſtomack, a ſurfet comes as ſone with to much of a good meate, as to eate a very litle, of that which is euil: So that euen as a little ſight is much daungerous, if he be not altogither cured of loue, ſo notwithſtanding he be thorowly healed, yet to much familiar ſociette can not but bring him great diſquiet: ſeing the eyes of our Ladies (I knowe not by what arte) are farre more hartfull to vs then the mortal ſight of the baſilicke, by whom we die but of one death onely, but with the eyes of our miſtris, we are ſtriken ten thouſande times a daye without power, notwithſtanding to dye, conſidering that euen the beſt partes in them, are to vs more venemous then the bytings of a poyſoned Serpent, and where they ſerue to them for a bewtie and neceſſarie ſcience, it ſeemes (of the contrarie) that nature hath not placed them there, but as inſtrumentes of our common deſtruction: I may reſemble the miſchiefe in them with the miſerie of Promotheus, whoſe lyuer did daylie increaſe, notwithſtanding Iupiters Egle praied daylie vppon it: yea it is worſe then Syſiphus, whoſe penaunce is without ceaſſing, to turne and role a ſtone: and more horrible then the monſter Hydra: So that let him be wiſe, who ſtandeth of himſelfe to banquiſhe theſe paſſions, ſeing his trouble will be no leſſe (if they be once roted in him) to ſubdue them, then to that valyaunt Hercules, againſt the forces of the monſter: And therfore

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let him ſtande ſpecially vpon his garde, that if he haue diſcontynued the preſence of his myſtris ſome long time, he renewe not eftſoones hir company, but with precise diſtreſſion, leaſt eyther the charme in hir eyes, or enchauntment of hir tongue, ſet a newe edge of thoſe ſorowes, which time had made dull.

It maye be ſeigneur paſquier, that my aduiſe carryeth ſmall credite with you, and leſſe authoritie with Monophylo, as both the one and the other being without proofe of ſuch a medicine: But as all other things ſtande in awe of time, ſo doubt not but time alſo makes loue ware olde, according to the example of a fertill ſoyle, which for want of due tyllage, falles at laſt into ſterrilitie: euen ſo, loue being not entertayned of his ſinewes, nor fedde with that which ſhould maintayne him in his lolytie, becomes no leſſe colde in his heate, then the grounde withered in fruite: All things haue their time, which time is the proper trompe to ſounde euery ſecret, and therefore a Ladye cannot take ſufficient counſell againſt the daunger ſhe entreth into, when ſhe bequeathes hir bodye to the mercie of a man, ſeing (as the worlde ſayth) the value of a woman conſiſtes in the innocencie of hir honor, and hir worthyneſſe of no longer date then that treaſure is kept vndefiled: And not onely (as you ſaide earſt ſeigneur Monophylo) for the diſguiſings of men, which is a right good conſideration, but alſo in reſpect of others pretending for a time a better affection to them: for that as men, like men be fraile and weake in their counſels, ſo their willes are full of variety, and the moſt wiſeſt nowe a dayes not leaſt infected with reuolution or chaunge: And ſeing (Madame) your chiefe requeſt runnes that we procéde to mortifie loue altogither, I coulde not auoyde the name of vnthankfull, if I ſhould ſpare my counſell, to ſuch who (perhappes) haue nothing to doe with him, I meane all honeſt Ladies, whom

I warne eftſones (albeit to my great diſaduauntage) that the thing which they ought moſt to feare, eyther towardes their beſt beloued, or on the behalfe of ſtraungers, is not to loſe the authoritie which they haue wonne of them: For a woman (to reſemble hir properly) is as a tender glaſſe, which in his fragilitie is pure, neate, and cleane, and delightfull to euery one, ſo long as he ſtandes in his integretie: But if it be once cracked or broken, it falles into the contempt of euery one: euen ſo a woman being corrupte in that, which ſhée ought to keepe as a precious treaſure loaſeth (with the ſame) the eſtimation of hir ſelfe, whoſe glorie afore ſtode not in ſuch highe value, as nowe (to hir griefe) hir flower withereth, and hir plumes fall euen into contempt with ſuch, who earſt being euen ſlaues to hir will, ſtande now in a ſtate of ſouereintie ouer hir and hirs: The hyſtories diſcouer at large the auncient diuiſion of man, who from his originall, being formed with foure féete, as manye handes and two heades, was deuyded by the Goddes, whereof the one part was made the male, and in the other moytie the female founde hir name. And (I haue redde in many authors worthie of faith, that the great God Iupiter hauing applyed to euery of them their proper and particular qualities, amongſt other memories worthy to be marked, he gaue the charge of virginitie to the mayde, and the garde of chaſtitie to the wyfe to ſerue them for aſſured pauiſes againſt the aſſaultes of the worlde: Then what paine I praye you is due to hir, who is negligent in a charge of ſuch high importaunce: it may be you note this phraſe inconuenient in me, as though I ſéeme to ſhake the eſtate of our common commoditie: but howe ſo euer you attyre your opinion, my indifferencie appeares in this, that I warne as well the man as the woman, although my ſpéech brings préiudice to our ſex: And therefore I wiſhe you Ladies to ſeaſon your ſtomackes wyth other

other dyet, then with the peppered allurementes of loue, in whome if there be daunger to the man in respect of his passions peculiar and proper to himselfe, he is double perillous to you, whose weake nature suffereth their sorrowes as well as your owne smart, besides the blemishe of your renowme, which as you ought to waighe euen in the ballance of your lyfe, so if you lose it, you stop the riuer that feedes the fountaine of your estimation: if these feares be insufficient to restraine you, eschewe in time all inticing occasions, as both the dissembling lookes, and deceytfull eares of such as you ought so necessarilie to feare. The honest shamefastnesse of women requireth to embase their eyes and beare their sight lowe, as not to desire any thing: And if vpon a vaine presumption, she raise hir selfe into a selfe hope and promise to conquer loue, she shall no lesse sodainely slippe into his snares, then lightly she suffered hir selfe to be possessed with that ouerweening opinion: The Monkes enclose themselues in their cloysters, to conquer the flesh, and the Hermittes leade a solitarie lyfe in sorrowes and groanes: howe then can a woman lyue in presumption to byde hir frailtie standing euen in the middest of worldly delightes: she laughes, she speakes, she hath conuersation with yong men, she thinks she is not sought, bicause hir selfe doth not desire, and yet shee seeth not how she hatcheth vnder the wing of those familiarities hir own destruction: farre better were it for hir, and more for hir honest profite to eschewe such societie who seeke but to ransake the castle wherein is kept the assuraunce of hir honor: and aboue all, let hir close hir eares from him, who by corrupt giftes, settes a stale to intangle hir, as the fowler enchauntes the byrde, or the Fisher by his worme, betrayes the sielie Gudgeon: euerye holde enclyning to somonce, with long parle seemes willing to consent to byr spoyle, and to admit the power of the enimies: neyther

ſéemeth anye thing impoſſible to him that ſtriues to conquer, and leſſe eaſie to the woman to warraunt hir ſelfe amidde the ambuſhes of our polletike youth: This counſell ſtandes not inconuenient to my eſtate, and leſſe erſpectation of hyer for my trauayle, bicauſe I lyue bounde in honeſt duetie to all Ladies, whome as I dare aſſure generally (if they learne and followe my principles) of increaſe in honor with perpetuitie of name, ſo the neceſſitie of my counſell I commende onely to ſuch as haue béene prodigall of their libertie, vnleſſe they knowe an other lyne to leade them more directly then mine, who (in this ſmall diſcourſe) did not pretende to apply to the contentment of euery one, (for ſo my burthen woulde prøue intollerable) but onely to diſcouer a ſhort remedie which I haue alwayes eſtéemed moſt proper for the health of a louer, which is abſence, with firme purpoſe neuer to treade the path of his miſtris againe: and this remedie is enforced rather, by an arte and induſtrie guyding vs, then once procured by our proper nature or motion: But euen as you (ſeigneur Monophylo and Paſquier) by your ſeuerall diſcourſes, haue earſt taught vs, not the meanes to loue, or by what arte we ſhould moderate our affections in loue, but rather haue layde open the ſubtill maners, by which that little theefe ſeaſeth of our heartes, when we leaſt thinke to be his ſubiectes: ſo I will here preſent you with an other meane, not as by counſell, howe we ought to eſcape loue, but oftentimes howe without thinking we are conſtrayned to abandon him: it is diſdaine, I meane an almightie diſdaine, which hath power to put this loue to mortall vtterance, And this albeit be moſt certaine and ſuffeyed by many examples, yet as ſeigneur paſquier, laying open the partes of loue, gaue him diuers natures, according to the diuerſitie of paſſions: euen ſo this diſdaine takes ſundrie effectes, according to the qualitie of louers, ſometimes

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more and sometimes lesse, euen as they are touched wyth byoleuce : And if you will knowe whereof this disdaine takes his beginning, I will not satisfie you with mine owne experience, bicause I neuer made proofe of it, but by reason, I will deriue him from two heads and fountaines: The first is, (and that of no meane importance) when after a long suite and seruice to our Ladies with manye reuerent obedieuces, we finde them not onely vnthankfull, but also (making a scorne of our seruice) they translate the merite of our martyrdome to an other, and so make our griefe the instrument of their delight: which albeit at the first we hardly receiue into iudgement, and as it were see and not see, yet their dealings entring into custome, and by little and little banquishing our partialitie, it is most assured, that such loue chaungeth habite and takes the qualitie of a hate farre aboue the nature of the former friendship, according to the witnesse of Reguier discouered by Boccace in one of his Nouells: oh daungerous disdaine, oh spite whose power hath brought manye noble Gentlemen to such extremitie of furie, that defyling their hands with the blood of their Ladies, they haue also at one instaunt bene the vnnaturall homicides of themselues: For (with pasquiers rule) there is such a naturall simpathya of humours amongst men, that euen as we loue such as like of vs, so also our flesche and mindes rise against them in whome is grudge against vs or ours, as the glorious or prowde man louing no other then himselfe: the same being the cause (as I thinke) why the auncient Lawyers allowed in their lawe of nations, this desire of reuenge, as falling by nature into the mindes of all men: and albeit by Gods decree we are defended to vse reuenge, yet our nature holdes hir sweete course to vomite poyson against such as hate vs: And therefore no marueyle if a woman hauing once charmed our affections, and after, by

certaine outwarde actes we proue their disguised nature towardes vs, that then we turne course, as being instructed by the precedent of their pollecies.

This is the first kinde of this disdaine, whose power is farre more violent then the other which procedes of a certaine ymagination of the minde, or else by a light beliefe of false reportes made of our Ladies, and this disdaine albeit is nothing so mortall as the other, yet increasing by succession of time, his effectes in the ende prowe nothing inferior to the first, and therefore in his beginning, he is called ielowsie, which although in his prime age is nothing else then a renewing of loue, yet as he rypeneth by little and little, and by degrees riseth to perfection, he chaungeth condition, and leauing the name of ielowsie, vsurpes the nature of disdaine in manye persons, I saye not in all, bicause for the most part, our affection is so great, and our weakenesse so generall, that oftentimes we are constrayned to disgest it, as a weake stomacke indueth a harde medicine, and all bicause there remayneth certaine sparkes of the loue we beare to our mistris. There be also sundrie other maners of disdaine, as that which riseth of a continuall repulse, with farre sundrie others, which I am content nowe to passe ouer, as hauing neuer tasted their condition or nature.

Here Phylopolo, albeit he commended the meanes which Glaphyro preferred to dissolue loue, yet (sayth he) if that charge had happened to me, I would not haue doubted to haue applied more necessarie medicines to such an euill, and with more ease haue cured the cause, and with lesse daunger gouerned the effect: he brings in a long absence, accompanied with a desire to scale out of this prison of loue, and then a light disdaine whose cause commeth manye wayes. But (in my fancie) he is farre from the marke, and his reasons nothing incydent to the necessarie

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pointes of the present purpose: Asclepiades an auncient Phisition, was not approued of manye others of that facultie, bicause he affirmed in opinion & argument, that the arte of phisicke, or meane to cure pacients, might be wholy maintained without any potions or medicines compownded, but leauing all artificiall helpes, he referred all men to fiue infallible and most necessarie cures, that is, temperate exercise, moderate vomit, reasonable sleepe, conuenient walking, and a good and long dyot: which remedies in deede, were not impertinent to suche as were in helth and not infected with disease: But to him who labored in a long and hote feuer, I see not in what vse they could serue: euen so I can not finde howe this long dyot and absence commended so much by seigneur Glaphyro, can worke any necessarie vertue in such, who are alreadie stricken and touched (as it were) to the death: And touching the disdaine which he alleadgeth, bicause his remedie in that is more casuall and by chaunce then other waies, I will leaue it to worke in louers, euen as their nature can brooke and beare: And for the meanes I haue promised you I will vse the common methode of most Phisitions, as deliuering you a potion or drinke, wherein is brued the whole and absolute cure of this our diseased louer. Let him then drinke of the flood of Lethes, other wayes called the lake of oblition, of which the Ladie Chariclea hath cunninglye brought into our memorie towardes the ende of hir shipwrake. And if this meane eyther faile him, or he faint in the execution, then let him resort to the circle of the moone, where perhaps he shall incounter a great part of his senses, distraught since he first made inuasion vpon the frontiers of Cupide: But if this way be eyther hard to finde, or vneasie to holde, let him at last practise the counsell of the Phisitions, and vse a little Helbora, an herbe altogither dedicated to such vaine and fonde miseries: For if

euen

euer anye ſort of people were robbed of their wyttes, it is the miſerable corporation of louers, whoſe blindneſſe is ſuch, that the ſunne ſeemes darke to them in the plaine day, and in the night, they iudge the moone a thicke cloude: whereinto to confeſſe a ſimple truth, it is to be doubted, whether that miſerie proceede more of their owne indiſcreſſion, or is deriued of the naturall ſubtiltie of women, who haue ſuch a drawing power ouer the hartes of men (this he ſpake ſimply to vrge the opinion of Chariclea and Monophylo hir protector) that it ſeemes the Deuill hath incorporate himſelfe in them, the better to delude men not of baſe or low condition, but euen ſuch as by long vſe haue wonne the name of riche, wiſe and worthie Monarkes and kings of the earth: oh what partialitie ſhewe you here (ſayth Monophylo) that to giue ſeaſon to your vnſauerie wordes, you forbeare not (euen without occaſion) to forſake the lymittes of our argument: and yet you could not better diſcouer our common beaſtlineſſe, then by the diſcourſe you haue made and ſo inconuenientlie applyed: ſeing that by ſo much are we rude and weake in condicion, by howe much we ſuffer them to ſubdue vs, and their wiſedome the more aſſured and commendable, by howe much they can warrant themſelues from the wrongs which ſo eaſilye they laye vpon vs. But yet ſeigneur Phylopolo, it is nothing ſo, nor your opinion ſo generally true, but it may be diſproued by many examples: For if ſome by women haue faine into the bable and rebuke of the worlde, yet we haue Medea, Phyllis, Dido, with manye other infortunate Ladies, who by the treaſon of their diſloyall Iaſon, Demophon, and Eneas, are made (alas) ſorowfull groundes of vnworthy obloquie, both to their vnhappie cotemporians or time fellowes, and alſo their lamentable poſteritie, and therefore me thinkes your wrong is without reaſon, which ſo partially you will laye vpon that ſex of whome we de-

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pende in comfort, commoditie and felicitie: and without whome, as we coulde haue had no originall being, so were it not by them, we could haue no present conuersation nor lyfe: in deede sayth Phylopolo, they are a necessarie euill: and therin replyed Monophylo, are you no lesse ouerseene then in all the reast, and your error more hurtfull: But you seigneur Glaphyro, notwithstanding the cauell of Phylopolo, I wishe not to discontinue your discourse, the same being no lesse necessarie to intercept his heresie, then most conuenient to confyrme the reast of the felowship: But the Ladie considering by the height of the sunne, that their longer aboade there, might bring offence to the reast of their companie, whose custome (during this progresse) was to obserue good howers for their repaste: tolde Monophylo what wrong he practised to himselfe, in urging Glaphyro in a matter (as she thought) of so small aduauntage to himselfe, seing withall (sayth she) that the time offereth you fauour, as thereby to sommon you to resolue our long controuersie, whereunto as I prepared the beginning, so am I nowe to intercesse for loue, of whome I take more pittie, then he vseth compassion to such as implore his mercie: And so breaking of so indifferently, I hope there is neuer one of vs all who resteth not satisfied, Glaphyro to haue runne ouer so much matter in so fewe wordes: we to haue bene edified by his acceptable speeche, you (Monophylo) to see so short an issue of all, and lastly, the reast of the companie, not to be offended with our long exercise and aboade here: whervpon they discryed at hand foure yong Gentlemen of the generall troupe, comming to warne them of dinner, who being informed of the estate of the arguments passed amongst them all that morning, grudged with their fortune to restrayne them from suche honorable felowship, albeit if the exercise renewed at after dynner, they sued to be admytted, and also others more

auncient of the bande, who being alſo receyued, prepared themſelues againſt the howre of appointment, but ſuch was their ſodeyne occaſion, neyther loked for afore it fell, nor welcome when it hapned, that they were driuen to chaunge hoaſt, where, with the opportunitie of a new place, they renewed eſteſwones the matter of their late appointment, whoſe ſucceſſe I leaue at large, as being ſodainely eſtraunged from their ſocietie by myne owne occaſion.

FINIS.

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